

Church Management



CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY
The High Altar From the West End of the Nave

May, 1943

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Volume XIX

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Number Eight

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Selected Short Sermons

By Earl Riney

A good memory test: recall all the kind things that you have said about your neighbors.

* * *

Never a child loved the most honored parents, and never parents loved the dearest child more passionately than many men love themselves.

* * *

No man can ever be happy until he has learned to enjoy what he has and not to worry over what he does not have.

* * *

Faith is patience with the lamp lit.—Tertullian.

* * *

The smile is the universal language.

* * *

Spiritual truth is not known until it is obeyed.

* * *

Study the Bible to be wise, believe it to be safe, practice it to be righteous.

* * *

Living one's faith is the best method of defending it.

* * *

The heart has eyes that have never been revealed to the brain.

* * *

Reputation is precious, but character is priceless.

* * *

A jealous man or woman always sees everything out of focus.

* * *

Success does not just happen, it is organized, premeditated, captured by common sense.

* * *

Giving money to a worthy cause is made easier by first giving ourselves.

* * *

Praise your friends in public, if you criticize them do it in private.

* * *

The fire of a forest will burn out, but you cannot arrest the effect of a cruel word. It will go on slaying, poisoning, embittering beyond your control forever.

* * *

Do not always judge a woman's cooking by the cake she sent to the church social.

* * *

Self-pity may be a vital disease.

* * *

If a man is considerate he will tolerate the right of another to hold wrong views.

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THE EDITOR'S DRAWER



The Last of Life for Which the First Was Made

We laid mother at rest in the Ceres cemetery a few days ago. For more than thirty years she had lived next to that cemetery. Father and mother bought a farm when their year's of retirement came. The children had grown and left the home. They were alone. So they started life anew.

Mother had grown tired of Methodist parsonages. She wanted her own home. When she had it she learned to love it above almost everything else in life. The pride of her life was to have spread on the table vegetables, eggs, butter and fruits from the "farm." You couldn't keep her away for long.

By one of the strange twists of fate she died in a hospital in a neighboring city. For five months she was confined with a broken hip. She was uneasy when she was able to step and anxious to get home. When she did return it was to be placed under a blanket of earth and flowers.

Father and mother belong to that happy but much too small group of people who have found the later years of life filled with satisfaction.

William H. Leach.



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Ministerial Oddities
Collected by Thomas H. Warner

His Appearance

At one time it was not considered proper for clergymen to have either a beard or mustache. When the eminent English minister, Dr. R. W. Dale, let his beard grow, and later his mustache, many of the older people in his congregation were scandalized, and some of the newspapers made public protest. It was said that the mustache invested ministers "with an air of levity and worldliness."

* * *

The following letter appeared in a religious paper in 1869.

"Sir—"Nemo evidently thinks he could improve on the works of the great Creator, or, does he think hair on the face was caused to grow just to give man the trouble to scrape it off? I should think that the reason that the churches were emptied, if it were inquired into, was not because the ministers had moustaches, but one very different. I have only to instance a few names, such as Revs. Hugh Price Hughes, Chas. Garrett, Dr. Stephenson, D. J. Waller, etc., all well-known for their pulpit eloquence and usefulness. I tremble to think what they would have become had they shaven their faces."

* * *

Dr. Campbell Morgan had grown a beard. He observed to his congregation that if any of them were puzzled by his appearance they might look up I Samuel 16:7. It reads, "Man looketh on the outward appearance, but the Lord looketh on the heart."

* * *

When in the year 1524 Martin Luther gave up the regulation dress of a Roman Catholic monk, he was rather at a loss what costume to adopt. Just at that time the Elector of Saxony sent him a handsome piece of black cloth, and this Luther had made into a suit of clothes. This is said to be the origin of the custom of wearing black clothes by ministers.

* * *

Some years ago the *Youth's Companion* carried this story about a minister preaching on trial before a country kirk.

"The man was earnest and quick-witted, and the people liked his cheery ways and plain common sense. But the oldest, and one of the most influential men in the village, shook his head gravely, and declared that the candidate would not do.

"The good man's objection was based upon a single detail of the minister's dress. He wore collars and cuffs which

(Turn to page 14)



N O W . . .

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MG214	14 inches from base to top of bobeche; solid walnut; per pair	27.50

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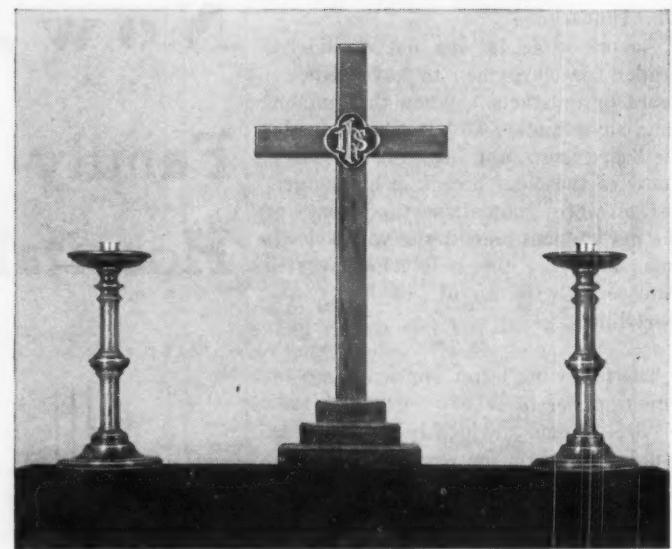
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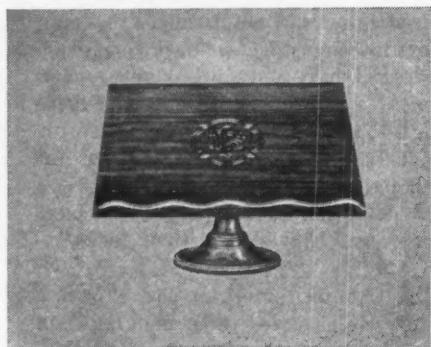
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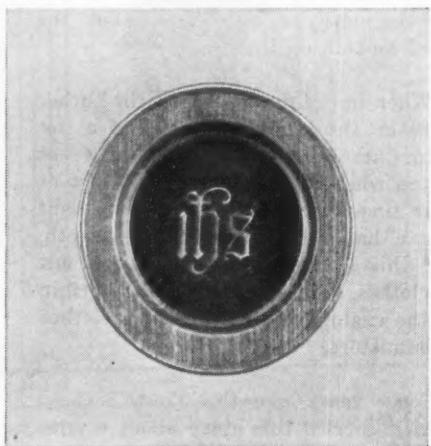
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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XIX
NUMBER 8
MAY, 1943

"No Whiskey"

NO whiskey." That was the sign on the state liquor store. For weeks there has been excitement around these stores. Liquor has been scarce. The governor of our state has been accused of lack of foresight in letting citizens of the state of Ohio go thirsty. There have been revelations of back door selling to favored customers. And now the sign goes up "No Whiskey."

The writer is one who feels that the time has come to call a showdown on the entire liquor business. It stinks. While item after item has gone on the ration book there is a free market for liquor. Rumor has it that liquor stores near defense industries are largely responsible for the menace of absenteeism.

We were not in a world war when in 1932 Franklin D. Roosevelt gave the campaign war cry, "You want beer; your candidate wants beer." But to an observer on the side lines it seems that in a day when everybody is expected to assist in the war program the liquor and beer interests enjoy a favored immunity from sales restrictions.

Appreciating the danger of being classed as a fanatic and a reformer we think that the time is at hand when the liquor and brewing interests should be required to give some indication that they are interested in something besides building larger markets for their products.

Church Has a Man-Power Problem

THE article by Dr. Thomas A. Tripp in this issue is a timely one. The church man-power problem is something to worry about. But it will not be helped by hysteria. A large number of ministers have gone into the chaplaincy. But the war has not cut the number of available preachers in proportion to the number of lawyers and doctors. Then, also, it is well to remember that seminaries are run-

ning with their students freed from danger of army draft. No other profession has that advantage.

We should look at the man-power problem from both a short and long range point of view. From the short range there is a dearth of ministers. Churches must avail themselves of supplies and employ men who had supposedly retired. To the suggestions made by Dr. Tripp we would like to suggest that churches study the use of visual and sound means such as are offered by projection devices, including motion pictures, record players and radio amplification. These will help out in emergencies.

But too much emphasis on the problems of wartime may blind us to the long range picture. Remember the seminaries are reporting full enrollments. When the war is over thousands of chaplains will be coming back seeking churches. When the new seminary graduates compete with the returning chaplains some unpleasant competition may result unless steps are taken now to avoid it.

There has been no time in the memory of the writer when there has been a real dearth of clergymen. Of course there are always places where more could be used. But from the cold economic analysis there have always been too many preachers. When married clergymen are assigned to pastorates paying fifty to seventy-five dollars per month any social student knows that the supply exceeds the demand.

If the recruiting agencies of the church get into a dither about the present emergency and encourage the filling of the seminaries to capacity they are simply laying up trouble for the whole church. The situation is not bad enough to justify it.

The American Medical Association and the various state bar associations have used much more wisdom in their recruiting plans than have the churches. It will repay any reader to study the checks on young men and women who are preparing themselves for the practice

(Turn to page 58)

We Are Strong in Spirit

by William R. Arnold*

Here is the story of the army chaplain and his work. It is of interest to clergymen readers, many of whom will soon be in the service. But we urge all to pass on the picture to their congregations that parents may know that spiritual leadership is with their boys and girls who serve in the armed forces.

THIS war is a different war. The hosts who face us are immeasurably strong and purposeful. The battle is fierce and the issue is critical. The enemy is armed with all the clever devices of Lucifer himself, and his ugly aim is not the mere capture of land or material possessions, but the utter destruction of that spiritual wealth upon which the nations of democracy are founded.

This is a war that must not be lost, and in a deep sense we have strength in the knowledge that the forces of Christ and humanity have never lost a war and can never lose one.

I take great solace in that truth, as must we all. Yet the worthy spiritual armament of free men is not composed merely of passive righteousness. On the present vast battlefield where our armies of light struggle with those of darkness, the spiritual arm of the service must be a living, challenging and conquering arm.

It is deeply gratifying to me that I may assure readers from my office as Chief of Chaplains, that the spiritual branch of army service today has been brought to the highest and most efficient point in its long history, that the cooperation and helpfulness of the other military branches, of the churches and their national councils, and of all civilian bodies is at a splendid peak.

To the soldier this is certain assurance that while he is on service for his country, the spiritual ministrations which were his in his home community will be sustained, and, I may venture, strengthened. To the parents and loved ones of the soldier it is assurance that the character of their son and friend is safeguarded and cherished.

As long as soldiers have carried their religion to war with them there have been chaplains to serve their needs. Often the civilian has little knowledge of that body of men to whom the spir-

itual sustenance of Army life is entrusted. Often, also, what is known is colored by tales of inadequacies that may have been apparent in former wars. Therefore, I should like, briefly, to describe the Corps of Chaplains and its duties.

In the American army the chaplain is the recognized exponent of religion and morale, ordained by his church and commissioned by the Government to promote those influences which build character and strengthen faith in God. The Corps of Chaplains is a definite branch or service of the army, composed of men with a competent theological education and a pastoral background of active experience. The individual chaplain must meet army physical and other requirements, and be approved by the ecclesiastical body of which he is a member. Upon entering the service he is commissioned and schooled in the multiple duties of army life.

Today the army has several thousand chaplains whose organization and sphere of service are much more clearly defined than has ever before been the case. There is one chaplain for each 1,200 men. To the minister or member of a small civilian parish this may not appear to be a very large, even an adequate number. But it must be remembered that the army chaplain has the opportunity of living with his men seven days a week, or sharing with them the struggles and the blessings of that life in camp and field and battle. So productive of understanding is this association that I may say very frankly that I have felt closer to a thousand soldiers to whom I have ministered daily than to a hundred young men in a civilian parish, many of whom I saw but once a week. I thoroughly believe that all chaplains have this experience.

Since the Corps of Chaplains was established in 1920, army regulations have officially stated the extent of the chaplain's duty. It is simply and solely to provide for the moral and spiritual needs of the soldiers under his care, and to report on the conduct of his mis-

sions to his superior officers as would soldiers in any other branch.

To discharge this obligation, the Corps of Chaplains is admirably equipped. More than 800 permanent army chapels have been built under the present chapel-construction program and 100 more are to be provided. I feel that I should not pass without mentioning one significant incident that occurred during this construction program. It happened that on the day that our 604th chapel had been completed, news from abroad reported that the Germans had then destroyed or closed 600 churches in Poland. This clear evidence that we build where they destroy was received with profound gratitude by our Corps.

Of the 250 religious denominations in this country, forty are represented in the Corps. Of course, every effort is made by all chaplains to provide for their men the ministrations of the soldier's chosen faith, and frequently the army chaplain arranges for men whose religion is not represented among available chaplains to reach civilian churches or to be visited by civilian ministers. Indeed, the work of army chaplains for each other and their efforts for men in their units of faiths differing from their own presents a picture of religious cooperation which might well have some lessons for the churches of civil life.

Special Services

Greatly as the generous total of new army chapels, of which there were none during the first World War, serves the soldier, the formal services by no means constitute the major part of the chaplain's duty.

In his daily life the chaplain is at all times the spiritual confidant and adviser of the men who seek him out. At a fixed army post he devotes many hours a day to consultation with his men on any problems they may bring him. He visits them regularly when misfortune takes them to the hospital or guardhouse.

And because he is a man among men he joins and helps to promote their recreational games and activities. He leads them in popular songfests. He offers special services for men who, during the time of customary church services, may have been away on duty.

At times the chaplain may be called away from the post in behalf of one of

*Brigadier General, Chief of Chaplains of the United States. This article has been condensed from "The Country Gentleman," and is used through special permission from the Curtis Publishing Company.

his men who is in trouble beyond the limits of camp. Civilian authorities recognize in the chaplain a just arbiter and the erring soldier knows that in the midst of perplexities the chaplain always stands as the forgiving friend, counselor, and, if need be, caretaker and guarantor.

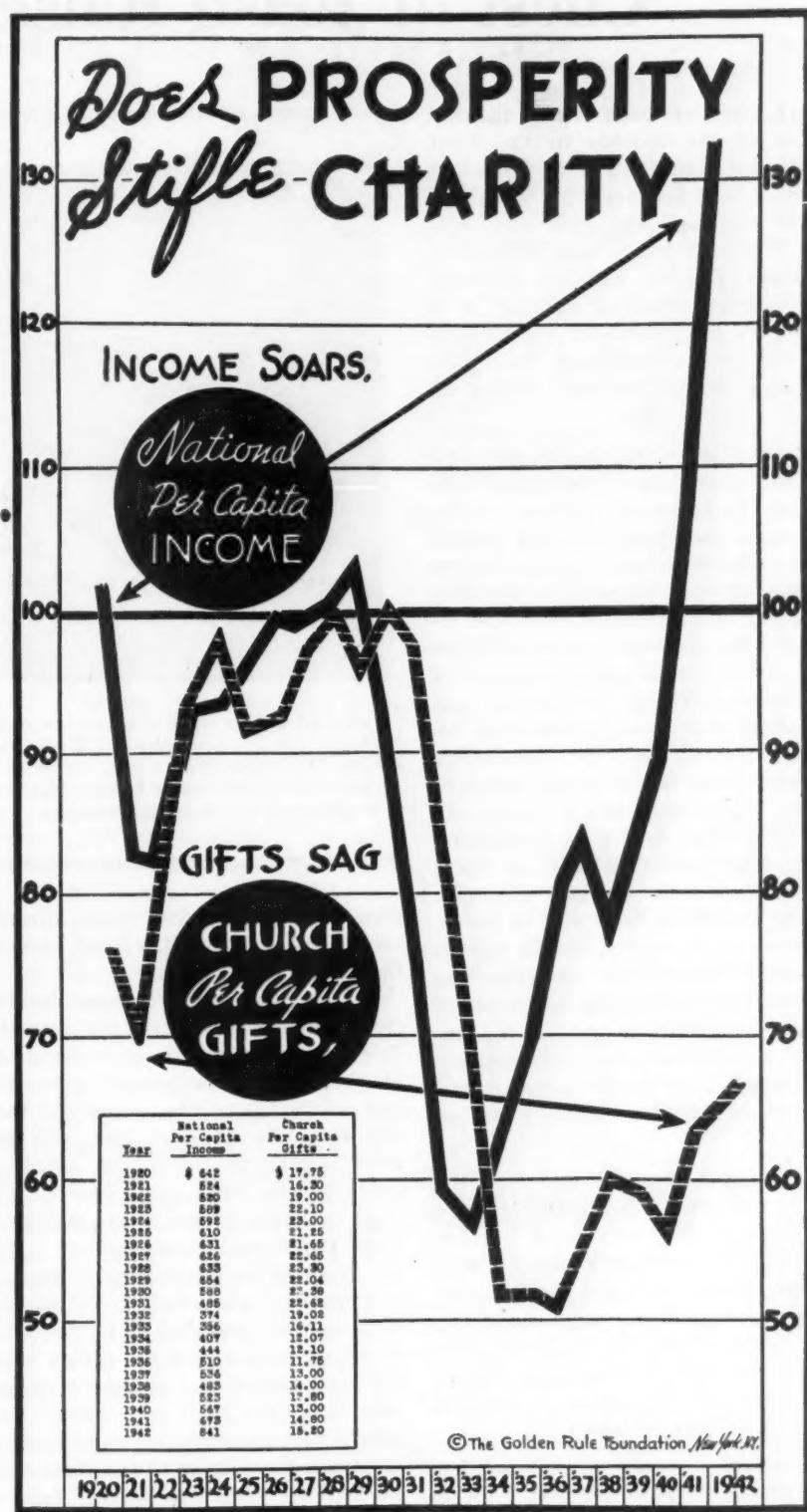
A great deal of the chaplain's attention is occupied with mail. Where he can assist one of his men with difficult letters he does so. Where he can be of service to parents inquiring about the welfare of their sons he is more than glad to. When a soldier is sick, it is the chaplain who writes his letters home. And right here, let me urge the fathers and mothers of sons in service to join in the bond between the soldier and his chaplain. Write to your son's chaplain and tell him about your boy. Simply address the letter to "The Chaplain" and post it to the same address you use for your son's mail.

Strengthening of the soldier's spirit is as vital to victory as his training and equipment in the material things of war, and it begins in the same place. We want and must have a clean army, a morally sound and spiritually strong army. The chaplain's duty in the training camp is to provide that training and to present himself as an example of moral and spiritual strength.

Within the training camp we believe the Corps of Chaplains can guarantee the preservation and strengthening of the soldier's character. Beyond the bounds of the camp, however, the soldier is on his own. And here there is a vast and profitable field for service by the civil church-service organizations. They can help the soldier, his chaplain and the country itself by seeing to it that the towns and cities adjacent to army camps are kept as clean for the soldier's recreation as is the life within the camp. We earnestly appeal to them and to all civilian authorities to take this task in hand.

The soldier's destiny is to go to battle for his country, perhaps to be wounded, perhaps to die for his cause. With him goes his chaplain. Although the chaplain is, under the terms of the Geneva Convention, a noncombatant, he shares the life and fortunes of his men.

Though the foe's material armament be equal to ours, we, nevertheless, are stronger in spirit and in the humanity of our motive. This, in addition to our faith, is certain victory. "Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy. Our soul waiteth for the Lord: for he is our helper and protector. For in him our heart shall rejoice and in his holy name we have trusted."



The above chart tells the story of church finance for more than twenty years. To the present time church income has paralleled national income. But now the national income is growing by leaps and bounds while the church income is gaining very slowly. Many readers will find the per capita figures in the lower left hand corner more revealing than the chart.

Chest of Joash Raises Budget

THE Chest of Joash became the center of the worship in the First Presbyterian Church of Bessemer, Alabama, on February 21 when the annual pledge-giving observance was held. This church has long believed in the every member canvass and has used various means of making it a thorough participation but it is thought that the plan inaugurated this year met with unusual success. Harry H. Bryan is the minister.

A committee of elders, deacons and members of the church with the chairman of the board of deacons at its head sent out church loyalty letters and a prepared folder two weeks before the Sunday decided upon. In this they advertised the pastors' sermon subjects for the succeeding services. These were all on a Stewardship theme. A brief statement from the committee explained on the Sunday preceding the Sharing Sunday that the opportunity of participation would be given every member, that a copy of the budget and the pledge card and a proportionate-giving table would be sent by mail. This mailing was carefully arranged, a letter explaining the Chest of Joash, the plans of the church for the following twelve months and the appeal to share in this work being its theme. A stewardship folder completed the enclosures, sent first class mail because of the copy of the proposed budget and the nature of the personally signed letter.

Sunday was a rainy day but the church was well filled with members and visitors. The service of worship followed the theme of Psalm 84 with prayers, hymns and the anthem designed to strengthen appreciation of the "Temple of the Living God." The sermon was from II Chronicles 24:13: "And they set the house of God in His state and strengthened it."

Additional "promise cards," as this year's pledge cards were called, were in the card racks of every pew with pencils at hand. It was announced that the regular Sunday offering for the day would be received along with the promises for the new church year. Everyone was asked to prepare one of the cards for the chest. In the case of members not yet ready with the amount of their pledge they were encouraged to so indicate, "Will pledge later." In the case of wife and husband pledging together one could state that fact and sign his own name. Visitors could



This chest was the center of worship on pledge Sunday at the Bessemer, Alabama, Presbyterian Church. The Joash Chest plan is always good. Perhaps it has a real mission in these days when it is difficult to secure personal solicitors.

give names along with their offering for the day or deposit a blank card in the chest.

In this way every person in the church had something to put into the chest and the uniformity broke down all barriers to the smooth operation and solemnity of the ceremony that followed. At its close the minister went toward the choir and acted as guide to the singers as they quietly came in single column before the chest. Then the formal summons was given for everyone to participate in the act of worship in the offering. Simple directions were repeated as to the order of the procession with the ushers leading each section and guiding worshippers back into their own pews. Following this summons the congregation stood and the singing of one verse each of familiar hymns was begun. The entire congregation: the old, the young, the timid, the stranger moved quietly by the Chest of Joash and deposited their promise cards, and their offering or just the offering and the visitors cards. The entire procession lasted less than ten minutes and still standing, the promises, the offering, and the people were dedicated in prayer to God and the benediction brought the service to a close. Eighty-seven per cent of the budget was raised at this service from the 322 promise cards that

were presented (73% of prospective givers). The Sharing Sunday Committee went out in the afternoon and in the days following to those not present on Sunday morning and upon completion of their work the budget was over-subscribed.

WHEN THE HEART IS RIGHT

There is a story in the Old Testament about a king riding in a chariot. —(II Kings 10:15.) As he journeyed he met a man who was coming to meet him. The king saluted him, and said to him, "Is thine heart right, as my heart is with thy heart?" And the man told the king that his heart was right. Then the king said, "If it be, give me thy hand." And he gave him his hand; and he took him up to him into his chariot. This incident is recorded as a historical fact. It is, moreover, a parable of life. When the heart is right with another, there will not be extended the mailed fist of force but the open hand of friendship. Given a heart of love and good will, the spirit of cooperation and peace follow naturally.

When the human family in its bewilderment asks how it may get on well together, the scriptures answer by saying: "Have a genuine respect for personality, develop and practice the spirit of love and good will, and learn to cooperate one with another." Frank Glenn Lankard in *The Bible Speaks to Our Generation*; Oxford University

"WHEN GOD DIED"

Jesus wants us to believe that God, which to him should be best interpreted as a father, is really alive. You may say that you have not heard of God's death and, therefore, he must be alive. The tragedy is that without having read God's obituary he may be dead in our hearts and lives. Dr. Edward A. Steiner once wrote an article with the strange title: "When God Died!" We hurriedly turned the pages to learn of the date of his demise and we found the answer. God had died in the life of a brilliant young man not by reason of unbelief, but because of an inner sin that had eaten out the vitals of his religious experience, and for that young man God was dead. Frank S. Lankard in *The Bible Speaks to Our Generation*. Oxford University Press.

Plan-Conscious Churches

by Norman E. Richardson

Here is a suggestion. Right after Easter, before your officers decide to retreat until fall, present the matter of an early fall planning conference. This article by Professor Richardson of McCormick Theological Seminary, Chicago, gives you just the outline to present to them. The planning conference should be held immediately after the summer vacation but committees looking forward to that conference may be appointed when the suggestion for such a conference is accepted.

THREE are two kinds of churches. Those that are adequately adjusted to the whole range of reality, both material and spiritual, with which they are concerned and those that are inadequately adjusted and hence suffer from "twisted perspective,—partiality—and confusion." No church is perfect. But every church should be putting forth intelligently directed efforts to win the prize of its high calling,—namely, spiritual efficiency.

A church that is goal-conscious but does not have a plan for reaching its goal needs to be readjusted. It is defective. It is like the lost soul who was well equipped with good intentions. To contemplate the joys of achievements with such rapture that practical endeavor is delayed, indefinitely, is to be guilty of daydreaming. A tourist who has a destination tries, also, to find out what is the best route to take. It is stupid to travel on a crooked, rough, dirt road that runs in the same general direction as a paved highway going straight to the same city. Without plans, goal-conscious churches are visionary. Ultimate victory is made up of a series of planned achievements.

A plan is to a church what architect's drawings are to a builder. It is a pattern with reference to which activities are determined and arranged in suitable order and sequence. Plans set forth what needs to be done, who is to be responsible for doing it, when it is to be undertaken, and when finished. They chart the course of events into the future. People who know when certain events are scheduled to take place can get ready for them. Without a plan, a church is in a constant state of unpreparedness. It is apt to drift along on a diminishing momentum that is weakened by disorder and opportunism.

A well-considered and God-guided

plan gives unity and consistency, direction and movement to activities that, otherwise, would be undertaken in a casual or miscellaneous sort of way. It prevents oversights and excessive emphases. Useless traditions and precedents that are no longer valid hang like mill stones around the necks of churches that are too busy to plan their work.

Plans make efficient programs possible. They keep organized groups and vigorous personalities from stepping on each other's toes or getting in each other's ways. Problem-solving careers are made possible by carefully considered plans. Churchmen who are preoccupied with definitely scheduled activities are too busy to be drawn away by relatively less important or worldly affairs. They realize that they are doing a great work and cannot come down to less imperative matters.

A Planning Conference

The practical necessity of a plan suggests the value of a planning conference. The democratic way of formulating, adopting, and ratifying a plan for the ensuing year is best. The wise minister finds out what people can, and would like to do before he tells them what must be done. After all, the church is a voluntary organization. Plans that are adopted with a minimum of spontaneity and good will have a maximum handicap. Most people like to be able to say: This is the plan we have decided upon for this year. After such plans have been adopted, the church enters the new year, "poised and sure."

It is when forth-coming events become identified with the calendar that their urgency is felt. The budget has to be raised. Yes, but when? New officers have to be elected. Yes, but when can they be elected and installed so as to begin their leadership under the most favorable circumstances? The church members need to be educated with regard to the missionary vision and program. Of course, but when should these

activities begin? And how long should they continue?

No church can do everything at once. It is bad planning when the calendar for some weeks is overcrowded, and, for other weeks, barren of challenging events. Time marches on. Time is of the essence of Kingdom-building enterprises. There should be a steady and forward march of church events.

Church planning conferences take place annually. In them the program for the ensuing twelve months is formulated. But plans may be made to include a single event or a five-year or even a ten-year cycle of events. Plans are not irrevocable if, in the light of new information or of changed conditions, adjustments should be made in them. Plans are made to increase efficiency. When they are no longer useful, they should be given up. Like the Sabbath, plans are made for man's benefit. The plans of God-guided churches, all, are made tentatively and subject to his constant guidance and validation.

There are ten axioms that apply to planning conferences:

Hold the conference immediately at the close of the summer vacation.

Capitalize the forward-looking attitudes that prevail at this turning point of the year. Before the fall program gets underway adjustments can be made with relative ease.

Secure the very best surroundings for unhurried and prayerful deliberation. Finish the matter, if possible, without the use of an adjourned meeting. Neglect no important items. Start the new year with a thoughtful preview of its opportunities and responsibilities. Make sure that all members of the conference are free to attend it at the appointed time.

All who attend the conference should be familiar with the denominational "Plan Book" for the year under consideration. Many fruitful suggestions are contained in this outline of events and projects. The distilled wisdom of experienced church leaders is here made available to every synod, presbytery, parish and local church. It saves time to study it. When its recommendations are integrated with the findings of the conference, errors are avoided and a good year is set up. Many advantages



are gained when all Presbyterian churches move forward together. To have one spiritual emphasis theme running through all phases of the program gives freshness and challenge to each season of the year and to each major aspect of the work.

Have definite but tentative plans ready for consideration. These should conserve all that is valuable in practical suggestions and personal loyalties in the program of the preceding year. They should include the recommendations of the Year Book. They give a businesslike tone to the conference. If they have been thoughtfully considered and are wise, they inspire confidence in the leadership of those by whom they are presented. The presentation of such plans makes discussion profitable. Generalities give place to matters that are definite and concrete. Personal responsibilities are allocated. Irrelevancies are more obvious and obnoxious when specific items are up for consideration. The various decisions move forward in orderly fashion.

Have both material and personal resources in mind, as each item is considered. It may be that changes have

taken place during the vacation period. Plans are conveniences for making the maximum use of available resources. They must fit the church that uses them the year

for which they are made, and the community in which the church is located. Children outgrow their clothes. Growing churches need new plans and, at certain points, new leadership, annually. If they have lost members or have gained new ones, they should not use plans that had been made before these changes took place. The immediate usefulness of plans is the primary reason for their being adopted or continued. A well-planned program provides for the enlistment of every member of the church and all their consecrated possessions. It earmarks the time and ability of certain individuals for the ensuing year.

Plans should be made with reference to the realization of clearly defined goals. It is necessary to know what needs to be done before deciding how or when to do it. If the purpose of a picnic is to have fun and fellowship, it should be planned with that end in view. And if the aim of the passion-week services is to encourage self-examination, contributions, and sacrificial re-consecration, they should be constituted so as to achieve these results.

Aimless planning is a contradiction of terms. To make a plan is to project

a well-considered purpose, not a foolhardy wish, into the future. Avoid short-sightedness and lack of faith. Plan where to go and then go according to the plan. If benevolence giving should be increased, if the teaching staff of the church school should be improved, if new members are needed, if the services of public worship should be attended by a larger number of people, make plans to achieve these particular results. Concrete goals make strong appeals to loyalty and cooperation.

Avoid extremes,—plans that are too ambitious are as bad as those that are unworthy of the actual and potential resources of the parish. Wisely considered plans make it possible for people to have the thrill of real work and achievement. Success breeds confidence and enthusiasm. Church work should not consist solely of drudgery and discouragement. But unless a church is committed to projects that cannot be carried through except on the basis of genuine stewardship of time, talents, money, and personal influence, it is falling below Christian standards. The goals adopted should constitute a merger of the wisdom and experience of mature persons as well as the courage and optimism of youth.

Plans should be the expression of faith; they should engender and conserve faith. According to their faith, churches should set their goals and schedule their activities. There are two basic problems involved in the responsibility of every church. One is to give the faith already realized, adequate opportunity for robust expression. The other is to provide suitable educational activities for the nurturing of faith in the rising generation of Christians and its conservation among adults. Plan wisely for both. The spiritual vitality of the Christian faith is tremendous. It is adequate, no matter what the conditions may be.

Provide a balance of emphasis upon the various kinds of activities. Plans are partial and defective unless they provide for worship, evangelism, service, education, missions, social fellowship and cultural activities, benevolence, and cooperation with other agencies. Churches that specialize in any one of these activities to the extent that others are neglected should face the situation, frankly, in their planning conferences. Avoid going into debt for current expenses. Keep the missionary fires burning. All buildings should be kept in good repair and clean. Common worship should be dignified, orderly, spiritually vital*.

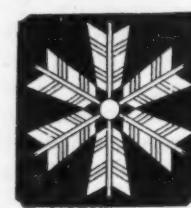
*For a comprehensive check list consult N. E. Richardson, "Toward a More Efficient Church" published by Presbyterian Theological Seminary, Chicago.

Strive for the unanimous adoption and public ratification of the plans agreed upon. Recognized leaders in the congregation can do much to popularize the recommendations of the planning conference. Plans may be adopted for experimental use, if some have doubts concerning their practicability. Experience is the acid test of the effectiveness of any arrangement. Even the best laid plans of churches sometimes go awry. They do not have the authority of scripture. Give wide publicity to the plans that have been adopted. Direct attention to them repeatedly. Keep the plan in the church news. Plans are of little value unless the people are conscious of them.

The plans for each year should have their setting in the entire history of the local church and community. Churches have individual characteristics. Each church is an integral part of its community. To project its life and message into the lives of the people, it must maintain public relations that are vital. Permanency and dignity should be reflected in its schedule of activities. Inconsistency tends to destroy confidence. The best plans for an ensuing year are apt to be carefully considered modifications of those that have been used the preceding year. Abrupt and radical changes come when emergencies are encountered. Keep the plan in the news of the community.

Victory Through Planning

Plans should not lessen,—they heighten the sense of personal responsibility.



To adopt or give assent to a schedule of work still leaves the work to be done. There is no substitute for doing the work. Responsibilities become definite and particular as soon as they are designated and arranged in sequence. It is so very human to try to find some substitute for active will power. But it is vicious, wishful thinking that seeks, in the arrangement of activities yet to take place, an alibi for faithful performance of duty. Confidence in a schedule should quicken and intensify personal participation in the program.

That is to say: Plans do not work automatically. To work the plan is as important as to plan the work. The trouble with some churches is that there is too much waste of Kingdom resources in doing what needs to be done. The needs are so great that it is too bad for people to do a lot of things that do not count. The Kingdom of God cannot be realized by the mere passing of resolutions or adopting a schedule of

(Turn to page 14)

Equipping the Spiritual Clinic

by T. Otto Nall*

This article points out a new milestone in pastoral counselling. It describes a reception room made and equipped for the purpose. It is the first one of the kind we have ever published and we think that it may be prophetic in pointing out the pastoring of the future.

THE average health clinic is a bustling place, with people waiting for examinations, with white-clad doctors and nurses moving about, with somewhat forbidding doors and beyond them rooms filled with white tables, white beds, white cabinets full of instruments.

The clinic where ailing spirits are treated may be quite different, as the newly complete Conference Room in Trinity Methodist Church, Youngstown, clearly proves. Here is no atmosphere of hurry, but a climate of quiet calm. And here are no reminders that medicine is an exact and antiseptic science, but rather the assurance that counseling is a two-party conversation between friends who want to help each other.

On entering the room, which lies immediately off the lobby of this beautifully remodelled church, one is impressed by the comfortable dignity of the place. The room is large but friendly. Oak paneling covers the walls. There are easy chairs. The table behind which the minister, Schuyler E. Garth, sits when he has greeted the newcomer and bade him sit down, is a desk of the pull-up variety. Immediately it rids the visitor of the notion that he is to undergo some kind of ordeal, that he is the counselee and the other fellow, as counselor, is about to do something to him.

Settling himself he notices the decorations, and thinks long about them, no matter how insistent may be the problem on his mind. There are the clear glass windows with their tinted panels telling Lowell's story of "The Vision of Sir Launfal." It is symbolic of the understanding philanthropy of the church; more than that it brings the beholder immediately in touch with the Christian teaching concerning the sacredness of human personality. Social service becomes a sacrament when human relationships are sanctified with love.

And then there is the painting over a simple altar, "The Christian Home." It is a family group—father, mother and two children—of the middle class. The Christ spirit can be seen in the

smiles on the faces, in the attitudes of affectionate regard. Here a family is living together in a beautiful experience that is made glorious through love.

The father has put down his paper in admiration of his family. The boy of eight or so hands his baby sister an orange, but she turns away as she toddles toward her mother, who kneels on the floor with outstretched arms. "Mother must be on her knees to help her children," the artist explained.

"We looked over all the pictures we could find showing Christ in relation to family groups," Dr. Garth said. Always it was the unnatural or abnormal that was portrayed. Sickness or death had come, and he was present in blessed ministry. Or there was some theological implication, like the lovely picture of the appearance to the disciples at Emmaus. Or an unusual family event, like a wedding, was portrayed. We could find nothing that showed him as the Master of everyday family life.

"So we had a picture painted. Our

artist, Mihran K. Serailian, shows a scene from ordinary family life. He put in the rose, symbol of love. He has the Christ at the door, suggesting that he is the door to abundant living in the home, as everywhere else. The happy fellowship in a comfortable living room is all so natural because of The Presence standing by.

"Why did you choose a home scene for the Conference Room?" I put in.

Apparently Dr. Garth was waiting for such a question. "Most problems that get to a spiritual clinic have their origin in family maladjustments," he said.

"I am thinking of a young woman from another church who came for counsel because her marriage with a Roman Catholic was going badly. They had met in college and were very much in love, but the difference in religion was producing hardships. The marriage was threatening to go on the rocks. We talked it all over, with the thought that Christ must be at the center of every successful marriage, and with the definite feeling that every marriage needs religion. The husband and wife decided to go together to a church that they mutually agreed on.

"I am thinking, too, of cases in which we have assisted parents in the dis-



A Room Equipped for Counseling

*Of the editorial staff of "The Christian Advocate."

covery of courses to follow as they faced problems with their young people—problems of school, problems of courtship and marriage, problems of wartime service.

"I remember one baffling experience. A young man had been ordered to appear at the induction center for a physical examination. But, he was a victim of both claustrophobia and distance-phobia. He was afraid to venture far from home or to be confined in small areas because of his fear of psychomotor seizures which leave his movements uncontrollable.

"It had begun when he was a victim of chorea in childhood. While a boy attending a theater a seizure overtook him. In a panic of fear he ran home. Since then that has always been his impulse—to get home when these strange experiences occur.

"Through the years he has gained an immensely successful mastery of himself. He has learned to recognize the warning signals and actually wards off the attacks.

"Now he is able to make longer trips.

"In the process of helping him make his case clear to the draft board, we took him to an outstanding neurosurgeon who successfully diagnosed his condition. For the first time, this young man understands his trouble. Curative treatment that promises good results and personal fellowship are opening new vistas of life and experience for a most gifted and highly talented person."

As our conversation proceeded I discovered that Dr. Garth, who lays no claims to being an expert psychiatrist, had helped hundreds of people, young and old, to keep their balance or to recover it. He has counseled with young people on problems of choosing life work, mating, adjustments in marriage difficulties. He has given helpful aid to alcoholics who thought themselves hopeless. In countless instances he has given guidance in adjustments growing out of some calamitous experience.

"Mine are only the opportunities that any pastor of a large city church has," he says. "I expect to have the help of a young man, a graduate of a medical school who is carrying on advanced studies in psychiatry as preparation for professional service in the important ministry.

"Many times we take cases to physicians. There have been a few instances in which we have found conditions so serious that it was necessary to arrange through the courts for treatment in hospitals for the mentally ill.

"But most cases do not need such drastic action. Through misfortune or misunderstanding, or more likely through the neglect of religion, people have lost their balance. We are able

to help them as ministers of the Christ who said that he came to set the captives free."

And for this ministry, the Conference Room at Trinity Church furnishes a friendly setting. Couples sit in the atmosphere of this room with its inspiring painting to counsel with the minister who will hear their wedding vows. There they talk together about the necessity of compatibility in all the great areas of life—social, intellectual, physical and spiritual. It will be the spiritual clinic for thousands.

Plan-Conscious Churches

(From page 12)

anticipated events. Carefully prepared plans lessen the toil, sweat, and tears involved in the further Christianization of the kingdoms of this world. More than this they cannot do.

The purpose of a planning conference is not achieved when the group decides simply to praise the Lord and pass a resolution.

Plans make it possible for a church to "divide and conquer." To feel the burden of one item at a time makes the total series seem light. Only foolish and neurotic persons carry a sense of responsibility for the entire program, all the time. These are the ones who reach the point of nervous exhaustion, emotional instability, or a sense of frustration. The busiest people are not always those who get the most done. An excessive sense of responsibility makes one jittery in doing even little things. "My burden is light," said the Master. He knew how to secure daily bread for daily demands.

The ultimate purpose of determining, in advance, how the activities of the church are to be regulated, is two-fold. First, the church and community need to be confronted with the life-giving truths and facts of Christian faith. Second, wise counsel needs to be given concerning the application of the Christian ideals to individuals and social conditions as they now exist. Its usefulness in the further Christianization of personalities and communities is the crucial test of the validity of any plan. It is unsafe for a church to be plan conscious unless it, also, is aware of its responsibility to Jesus Christ. A Christ-centered plan will generate spiritual energy as well as provide channels for its expression. It is our Lord's will that the reign of God's righteousness permeate our democracy.

The Christian year is the basic and inescapable framework for arranging



Ministerial Oddities

(From page 5)

could be detached from his shirt. The cuffs moreover could be reversed. It seemed a petty thing, but the pious critic considered it something serious.

"How are we to know, brethren," he said, "whether his shirt is clean or not? The collar and cuffs may be fresh and neat, while the shirt may have been on his back for a fortnight. It betokens insincerity. A minister who avoids that which is misleading, and is honest and trustworthy, would wear a shirt with its own collar and wristbands."

* * *

There was a riot, followed by a general fight, in a Pennsylvania village, caused by opposition to the minister. His fashionably cut clothes, and refusal to permit the abuse of other denominations, had aroused the ire of the orthodox. The preacher's opponents attempted to nail the church doors against him, but his friends came to the rescue, and after several blows had been exchanged the rioters were ejected from the church.

* * *

In 1940, while war was raging and the blitz was on, some of the English clergy took time out to discuss whether or not ministers should wear the clerical collar. This letter appeared in the press:

"Sir—One of my little hobbies in earlier days was collecting the portraits of Nonconformist divines. I had collected over 1,000, which I sacrificed during an earlier paper shortage. The ancients nearly all wore the stock. The 'dog collar' came from Scotland, like so many other good things—like oatmeal and good beef and mutton—not to mention men. It was designed and first made for Dr. Donald McLeod, brother of the famous 'Norman' of that ilk. I need not do more than say that Rev. Donald McLeod was a good Presbyterian of the Established Church, and I may add that I do not wear the 'dog collar,' but a white tie. Collars and ties are small things. It is the man that counts."

the high points in the annual program of activities. To fail to make adequate provision for the celebration of Christmas, Lent, Easter, Whitsuntide and other outstanding events in the life of our Lord is to neglect the spiritual leverage without which the evils that retard the program of the Kingdom cannot be removed. Churches, for the most part, move forward in yearly cycles. The best plans conserve the rhythmic impulses and aspirations that are derived from seasonal fellowship with the living, victorious head of the church.



The illustrations show the effective use of carved scripture legends

The Use of Scripture Verses in Worship Centers

by John A. Kern*

AT the present time there is a trend toward making a spiritual appeal to the eye of the worshipper. Our pastors and people have become very much conscious of the helter-skelter arrangement of church interiors, and especially the place set apart for divine worship. This movement has found its way to the Sunday school and each departmental worship room must have its "worship center." There are many combinations of crosses, pictures, candlesticks, open Bible, and others. This movement is to be commended without justifying all of its excesses.

Too long our only appeal to the soul of the worshipper has been through the ear. The appeal through the eye is also most valuable. This appeal has been sadly neglected and in large sections of Protestantism, completely ignored.

In an article sometime ago, it was pointed out that symbolism might be used for a spiritual appeal to the eye of the worshipper. Symbolism appeals

to many people and speaks a message of spiritual things. To others, it is just "decorations." Many are unmoved by it. Great music does not move some worshippers either but that does not preclude its use.

However, there is one method of appeal which has been overlooked; namely, the use of scripture. Most worshippers are able to read and well-chosen scripture can render real service in creating an atmosphere of worship.

The use of scripture is in perfect harmony with the spiritual background of Protestantism. If some of our Baptist or Methodist (or other) forefathers should enter the church on Main Street which they helped to organize 100 years ago, they would feel that they had made a serious mistake and entered a Lutheran or Episcopal church. Their first question would be, "What has been happening here?" But scripture appeals to Protestant worshippers, past, present and future. It is in complete accord with their beliefs and practice.

The scriptures are the foundation stone of Protestantism.

Scripture may be used in different kinds of architectural situations. It has its place in the formal type of architecture. The use of the "Beatitudes" in the Joseph Bond chapel of the University of Chicago is a good illustration and there are many others. It may be used in the pulpit-centered churches to give a worshipful atmosphere. It may be a carved legend on the pulpit or carved legend above the communion table; a carved legend on the reredos above the altar; carved legends on the side walls of the sanctuary; in the vestibule of the church; in the prayer meeting room; in "worship centers" of the various departments in the Sunday school.

Two suggestions are made for their use: first, the plaques should be made uniform size and changed two to four times a year. To use the same one, year in and year out destroys its effectiveness. If made in a uniform size

*Minister, First Baptist Church, Osage, Iowa.

they can be changed every two or three months. The scripture plaques should be carved in wood or painted on wood with gold letters. They should not be cheap and gaudy. Unless they are artistically done, they had better be omitted.

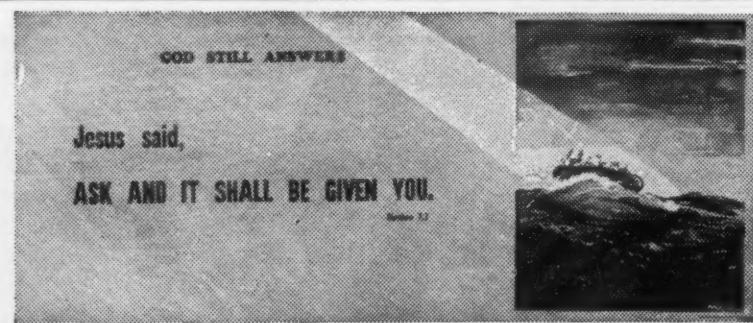
The Bible, Old Testament and New, abounds in great spiritual messages which are worthy of a place in the sanctuary. Two things are essential in the scripture selections: brevity and clarity. There are verses in the scriptures which sparkle like diamonds and like diamonds do not lose their lustre from one generation to another.

For the sanctuary, the following selections are appropriate and helpful. "Come, let us worship the Lord and let us exalt his name together." "Looking unto Jesus, the author and perfecter of our faith." "They that wait upon the Lord shall renew their strength." "The Master is here and calleth for thee." "Worship the Lord in the beauty of holiness." "Unto thee, O Lord, do I lift up my soul." The Triune Benediction in II Corinthians 13:14.

For the Sunday school departmental worship centers, we might suggest: "Remember also thy Creator in the days of thy youth." "Fear God and keep his commandments." "Study to show thyself approved unto God." "Blessed are they that hear the word of God and keep it." "Let all ye do, be done in love." "Seek ye the Lord while he may be found." "If ye know these things, blessed are ye, if ye do them." "Create in me a clean heart, O God."

SUPREME ALLEGIANCE TO CONSCIENCE

A writer on Russia recently recorded that when it was discovered that the word for God had been printed with a capital letter in some schoolbooks, the initial was changed to lower case in each of a million copies before the edition was allowed to reach the pupils. But it is not only in Russia that it is a political crime to spell God with a capital G, but in every place where the state is elevated to supremacy over conscience. That is the clear meaning of the majority decision of the Supreme Court in the Macintosh case, which denied citizenship to one who put the supreme allegiance of his conscience to God. That decision has well been called "stark and naked blasphemy." As a group of American missionaries in China declared, "So long as this decision of the Supreme Court stands unversed, so long has pagan worship of the state become the official American religion." From *The Acts of the Apostles* by Halford E. Luccock; Willett, Clark & Company.



Best Seller Publicity

FROM North Africa to New Caledonia, wherever the stars and stripes flutter in army and navy camps, Best Seller Publicity placards proclaim scripture truths in modern art to soldiers, sailors and marines. In more than 600 stations, both training centers and war theaters, the Bible posters have been welcomed by chaplains and servicemen.

The campaign launched single-handedly five years ago by Miss Josephine Peterson, a Chicago artist, to reach the unchurched by attractive gospel advertising in the public transports of America, has won such far-reaching support that it has skyrocketed to national proportions. During the war months, scores of appeals weekly have avalanched into headquarters at 189 W. Madison Street, Chicago, in which chaplains request posters for men stationed from Alaska to Ireland.

The current card contains a cartoon by Vaughn Shoemaker, chief cartoonist for the *Chicago Daily News* and former Pulitzer prize winner, depicting the rescue of Captain Eddie Rickenbacker, in answer to prayer, from Pacific waters. Titled "God Still Answers," it calls attention to Jesus' words, "Ask and it shall be given you"—(Matthew 7:7). Other recent placards have been drawn by Frances Chase, noted designer; Robert Mackay, Warner Sallman, Walter Ohlsen, Herbert Olsen, Roswell Brown, well-known illustrators; and Coleman Anderson, *Chicago Daily Tribune* cartoonist.

Best Seller posters are made available at cost throughout the states to Christian groups interested in forming Best Seller committees, including Gideon camps, Fishermen's clubs, local churches and youth organizations. This service is secondary, however, to the main emphasis of proclaiming the gospel in the street cars, elevated trains, busses and other transports in key cities. Since gas rationing has gone into effect, at least sixty per cent of the automobiles usually used for driving to and from work have given way

to increased travel on public vehicles, which means that car cards are viewed by many more people than in pre-war days.

OHIO LEGISLATURE COMMENDS CHURCH

Columbus, Ohio.—A joint resolution has been passed here by the legislature commending Trinity Methodist Church of Youngstown for setting a "practical example of brotherhood" by constructing a unique chapel in connection with a recent remodeling program.

Known as the "Chapel of Friendly Bells," the little Gothic-style house of worship (seating capacity 150) functions under a Board of Control composed of Protestants, Catholics, and Jews.

Services conducted by members of all faiths are held in the chapel daily and its facilities are extended to all faiths and denominations for weddings, funerals, and religious meetings. The doors are open throughout the day and any minister may use the chapel at any time without charge.

"We urge upon our citizenry," said the legislative resolution, "the development of a spirit of tolerance to the end that unity be instilled in our hearts and cooperative good will be promoted in our minds for the purpose of winning the war and winning the peace in a post-war reconstruction policy which will recognize the inalienable rights of man as the surest basis of permanent peace."

"The 95th General Assembly of Ohio is appreciative of the fact that greater knowledge of one another's problems, viewpoints, and organization tends to develop and broaden the tolerance so necessary to a peaceful, unified national existence in a democracy."

Be Sure to Mention
CHURCH MANAGEMENT
In Writing Advertisers

Where Shall We Get the Preachers?

by Thomas Alfred Tripp

The author who is the director of the Town and Country Department of the Board of Home Missions of the Congregational Christian Churches declares that a man power problem is inevitable. Then, in a constructive vein, he points out some resources for man power which should be explored. It is not too early for denominational executives to start checking such resources as they have available and for Pastors to begin adjustments to emergency needs around them.

MOST denominations have been experiencing difficulty in filling their quotas for the chaplaincy of the army and navy; now they are beginning to feel the shortage of leaders on the home front, too. There is growing evidence of an emergency, largely related to the enlistment of pastors into the chaplaincy. The problem of vacant pulpits will apparently become more serious, principally as a result of further chaplaincy enlistments, in the future. There are some who feel that the time may come when every able-bodied ordained pastor under fifty years of age, who has had seminary training and at least two years of pastoral experience (excluding pacifists, of course) will be needed in the chaplaincy. Others wonder, if such a thing should happen, what the effect would be upon the churches and what adjustments would be required to keep the churches going.

It is evident that persons in the armed services must have religious leadership. It is also clear that the churches must serve the people at home. Just where the line should be drawn to achieve a proper proportion between religious personnel for the civilian and for the military populations is a serious problem. It appears that the situation may require a religious "manpower board," so to speak, if the churches are to face this problem wisely.

A recent survey of vacant pastorates in the Congregational Christian Churches reveals a situation which is apparently quite general. The approximately six thousand churches of the denomination comprise 4,168 active pastoral units. There were only 3,728 available active pastors in October 1942. Thus, there were 440 vacant pastoral units, not counting scores of inactive parishes nor many which are being served by part-time supplies. On the basis of present schedules for inductions into the armed services, it is tentatively estimated that the number of Con-

gregational Christian chaplains which will be needed by the end of 1943, added to present vacancies, will increase the total to nearly 700 vacant pastorates in the denomination. Making allowances for the average number of churches per pastoral unit, about one out of every six Congregational Christian Churches will be pastorless by December 31, 1943, unless something is done to change the present trend.

Out of the 3,728 active Congregational Christian pastors, it is estimated that about 1,200 apparently could qualify for the chaplaincy, no deductions being made for those who might disqualify themselves on the grounds of pacifism. Twenty conferences of the denomination, having 780 active pastors who could apparently qualify for the chaplaincy, reported that a total of only 217 more could be spared for the services "without doing undue violence" to the churches of their respective areas. Each state superintendent indicated varying degrees of apprehension regarding the possible adverse results for the churches should retirements from active pastorates continue.

Fortunately, it is now apparent that not all pastors who could qualify will ever be needed in the chaplaincy but the problem of meeting the emergency by providing leadership for the churches at home is already a difficult one. Toward solving the problem, the following rather obvious suggestions—which grew out of the above mentioned study—seem applicable to other denominations, as well.

Solutions

Pastors remaining on the civilian "front" should be encouraged to make their own services count to the fullest possible extent. They are called upon to do the best work possible for as many people as they can reach. They may render important service by taking "out-point" preaching appointments. Churches left vacant in their respective communities and neighboring

areas will need the services of the remaining pastors. Such pastors may feel that they are overworked already but they should remember that the bugle blows very early every morning for the millions under arms!

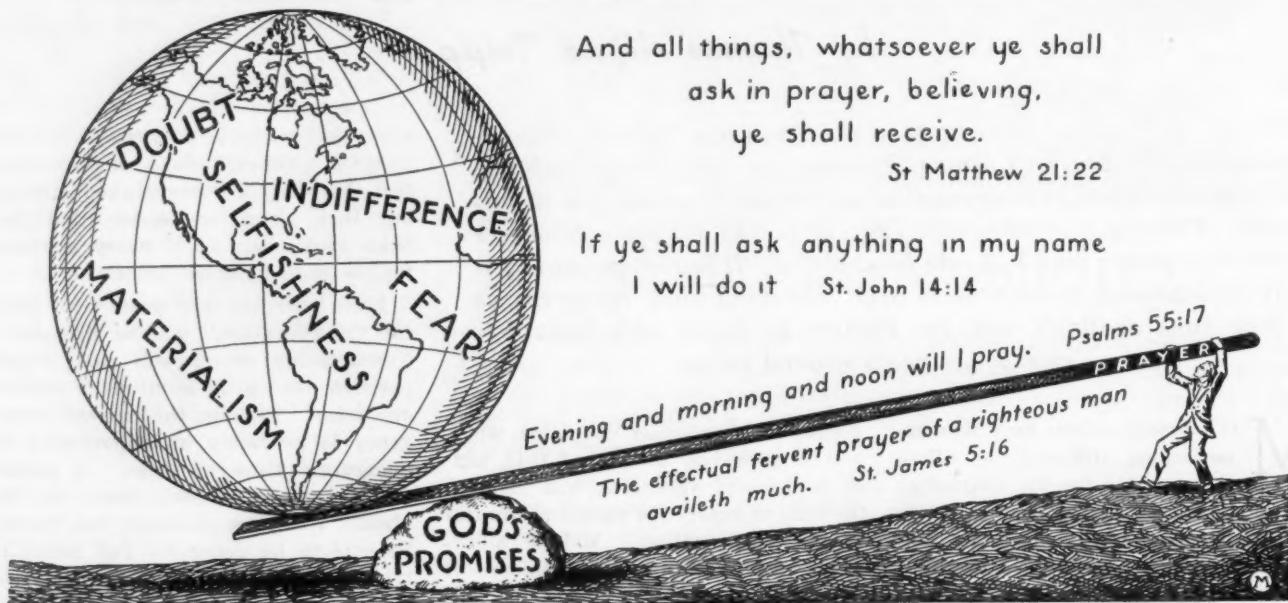
More churches per pastor, at least for the "duration," will be necessary. Yoked fields or circuits and larger parishes are logical solutions in numerous areas. Perhaps the current emergency is providing an opportunity to inaugurate more of them. A pastor serving a county-seat town in the Middle West, for instance, can hardly be said to be doing his full share if there are vacant pulpits in active churches throughout the surrounding county. No church in a self-sufficient center has the moral right to the full time of a pastor, even though they pay for it, as long as neglected parishes lie within reach.

Group ministry. Cooperation between the several pastors in a given natural area—such as a county, a trade-zone or a series of related communities—will be needed in many situations in order to increase their mutual effectiveness in serving all the people. A survey of affected areas and a sharing of the work among pastors should make it possible to see that none are neglected, provided pastors are willing to lay aside their petty jealousies in favor of teamwork.

Interdenominational cooperation. There is no place for wasteful competition at any time; certainly not now. There may be enough pastors if they are properly distributed. Adjustments may be made by union services in over-churched communities to release extra pastors for work elsewhere. Mergers, federations and exchanges of territory may be possible of accomplishment under the pressure of the emergency but it is hoped that many of them will be able to continue after the emergency is over. Conferences between area executives (superintendents, bishops, et cetera) will probably be the best means of accomplishing these ends. Councils of churches, however, should seize this opportunity to urge interdenominational cooperation in local areas and to assist in the making of comity adjustments wherever possible.

Some retired ministers are still able to do good work and many of them are very anxious to be in service again. This possible source of leadership for

ONE MAN WITH PRAYER CAN LIFT THE WORLD



The illustration shows the graphic way that Frank H. Merrill, editor of the Diocesan Bulletin, New York Diocese, Episcopal Church, tells of the reality of Christian prayer.

filling pulpits for the duration should be explored.

Ordained ministers in other work, such as professors of seminaries and colleges, and editors, are good possibilities for part-time service in nearby vacant parishes. Ministers in business, social work, farming and other non-church vocations may be available for full or part-time service.

Student pastors. In areas where there are theological seminaries and colleges giving pre-theological training, the presence of qualified students offers possibilities for expanding a tested procedure for filling pulpits.

Internships. The policy of internships for theological students has long been the subject of much discussion and some experimentation. Theological seminaries might require a year-out for pastoral service by students who have completed their second year. Such a policy would apparently make it possible for students, who would be subject to the draft if they served without authorization, to retain their exempted status and to return for their final year after the year of internship experience. This practice would, not only release a significant number of men for the ministry in the emergency but it would offer an opportunity for further experimentation in the internship principle as a contribution to theological education.

Student summer service. Those denominations having this service should probably give special consideration to

the possible use of students next summer in pastorless churches in order that some parishes shall have seasonal leadership, at least.

Laymen, in some areas, particularly in Vermont, are accepting the responsibility to see that their churches remain open for the duration by conducting the services themselves. Training and other aids should be provided by the denominations for laymen who undertake this type of work.

Literature. "Sunday School-By-Mail" and "Literature for the Isolated" are concepts which have been under consideration for several years and which have been successfully employed by some denominations, especially by Episcopalians. Literature adapted for the use of pastorless churches or in "unchurched" homes could be very helpful.

Religious education. In cases where no other services can be rendered, there should at least be a Sunday school. Special attention should be given in these times to the Sunday school in the pastorless church.

The emergency in church leadership will result in a serious crisis within the next year if it is not met. The problem must be solved by the best means possible, in each case, if the churches are to be prepared for the return of the men after the war and for the task ahead in building the peace.

By permission Diocesan Bulletin

CANCELED CROSSES

Some of you have heard Charles Wells tell of his experiences in Russia. He became interested in the strange type of cross which he saw on the Russian Orthodox churches. It has the usual upright and cross pieces, but it had an additional cross piece running diagonally under the upper arm of the cross. He searched through the libraries, but could find no explanation of the unusual cross. Finally he found an aged priest in one of the churches who told him this story. Many years ago a consecrated priest in charge of a local parish became deeply concerned over the shallowness and hypocrisy of his church. As a warning to them he removed the cross from the church, but his congregation protested and ordered the cross replaced. The old priest replaced the cross, but nailed this diagonal bar to the upright as a symbol to them that they had canceled the cross in their lives and therefore he was canceling the cross on their church. Other churches saw this new type of cross and adopted it without knowing its history. It came into general use among the Russian Orthodox churches.

The danger which Christianity faces in America is not opposition from the outside, but a canceled cross at the heart of the church. From *The Christian Century Pulpit*; Sermon by Charles F. Banning; The Christian Century Press.

Carping Officials

A Ministerial Confessional

by J. W. G. Ward*

"It is like taking my life in my hands to submit my problem to you, and, therefore, I must rely upon you not to divulge my identity. My difficulties are not uncommon, so I am willing that you should discuss them in 'Church Management,' that some other man may be helped too. My official board, in part at least, is making life intolerable. My best efforts are nullified by the petty criticisms voiced, by the antagonistic spirit which I find, and the general atmosphere of dissatisfaction. Two or three men are mainly responsible for this, although they are not acting conjointly. In fact, at times they oppose each other on some issues. Let me be explicit, taking them separately. One has always some criticism, comparison or suggestion based on another parish he belonged to once in a distant city. Everything we do should be on the lines he lays down. He knows precisely where we are failing, and why. He knows how to run both the church and its minister. He actually puts ideas into other heads, so that even the friendly become antipathetic. Yet he is a plain failure in the business world! The second has tried several sects before he joined our denomination, and he has brought an odd collection of methods, views and dogmas, many of which are both impracticable in and alien to this parish. Yet because I am not ruled by him about what I should preach or how I conduct the services, he is hostile. He has affirmed that I am untrue to my ordination vows and that I do not preach the gospel. The third is one of the enlightened, progressive, not to say aggressive, type. Because he occasionally preaches himself, while running a business too, he cannot understand why it is such an undertaking to write two sermons a week. He apparently wonders why I should be paid so much—\$350.00 a month—for work requiring so little real effort. I may say that I am putting my utmost into both pulpit and parish. Yet I am constantly aware of this underlying hostility, which is making me incapable of my best. I cannot refrain from wondering what comment will be aroused if I say this, what protest if I say that, what sarcastic remarks if I do not say either. If I hold on, it is

going to break me; if I leave, it is handing them the victory. They have treated other men like this. What should I do?"

FIRST of all, you are going to cheer up, and not take yourself and your worries so seriously. You are too big to break or quit. You do not say how long you have been in the pastorate, nor how the congregation as a whole regards you. Fuller information would make counsel easier. However, we must view the situation with the facts available as our guide.

You know, it takes a lot of people to make a world, and thank heaven! while there are always some who see only our defects, there are others who can appreciate our good qualities. And, while a few frogs can do a lot of croaking, making the night hideous, they cannot silence the music of the birds at daybreak. In a word, the law of compensation permeates life. You must put the good in the scale opposite the bad; the appreciative against the critical; the loyal and friendly to counterbalance the dubious and antagonistic. Read Emerson's essay on "Compensation," and ask your watchmaker to explain the function of the compensation balance in a timepiece.

However, let us examine these three gentlemen seriatim. Number one is not a rare specimen, although granting that he is an oddity. He is represented on almost every board, committee and council of various philanthropic and religious agencies. He manages election, somehow. But he soon shows that his pronouncements are in inverse ratio to his capacity in his own line. Psychology would explain this on the lines of repression. Because this type has never secured success or achieved a position to order others about, it loves to lord it over the minister. And often, because it feels the pastor cannot talk back, denounce such pettiness, and trounce such an objectionable upstart, it takes full advantage of the fact.

Number two is not so frequently met, but he is troublesome indeed, once he gets a place where he can exude his super-piety and superior spirituality (save the mark!). He is sometimes graduated from an independent and eclectic group, meeting in some small hall, or from a gospel church, gather-

ing in a once vacant shop. These movements are not all mistaken and to be condemned. Far from it! They do, however, indisputably afford a "Cave of Adullam" for certain malcontents, cranks, and even humble folk who do not aspire to hold office in a regular church. But when the conditions of the latter improve, they move to a better neighborhood, and join a recognized place of worship. Their zeal and faithful attendance—and often they show a splendid example to easy-going church members—and their spiritual fervor, mark them out for ultimate election to some board. And then the trouble starts.

They are not very modest. That the minister has been specially trained for his work, that he bears a grave responsibility to his Master for the truth he preaches and the methods he employs—and we must all stand before the judgment seat of Christ one day to give account of our service—does not deter him. His views of scripture and interpretation of prophecy, his doctrines and his form of evangelism, are his personal rights as a Christian. Unhappily, he must force them upon the luckless minister. The latter has no rights of conscience! He must accede to the requests made for special sermons or given efforts along certain lines, or else suffer the lash of criticism. He may even be denounced as a hypocrite, a mountebank, or one without any real religious experience. And does that hurt?

Now for number three. He also can be a thorn in the flesh. Because he gives an occasional address, as you say, which he has possibly "lifted" bodily from a book of sermons, without any fear of plagiarism, that does not constitute him an authority on preaching. To compose one address or speech, which can be used repeatedly, is poles apart from writing two original sermons every week. They demand clear-cut exposition and systematic teaching, for which hours of preparatory study, research and thought are essential. Moreover, the earnest man has set a standard for his pulpit work below which he dare not fail, and which he is steadily trying to improve. That means unremitting effort and concentrated powers. Perhaps there may not be much to show for it all, but that

(Turn to next page)

Letters to Soldiers' Kinfolk Get Response

by James Douglass Hazen

IN times of war, especially in a country like the United States of America, the parents and kinfolk of the young men and young women who enter the war effort generally have them very much on their minds until the war is over. Even where the binding tie has not been any too strong in normal years, it becomes quite strong when the son marches off to war and the daughter goes into a war industry or hospital to work.

In this war this is especially true with so many married men marching off to camp, leaving a wife and frequently a baby or two behind. In this

case there are others besides parents and kinfolk who are constantly thinking—there is a young wife and babies.

The First Presbyterian Church of Laredo, Texas, is doing some excellent work to allay some of this worry through the pastor, James L. Spencer. The pastor has had mimeographic forms prepared which are headed by a cheery "Hello" and which goes on to suggest that the person to whom this is handed fill it in so that mother, father, wife or some loved one back home will know that the person has worshipped at the First Presbyterian Church. Below this mimeographic salutation is

HELLO!

We are glad to have you worship with us, not only this time but all the time. Please call on any of the members of this church if there is anything that we can do for you.

We would like to let your Mother, Father, Wife or any of your loved ones back home know that you worshipped with us today. In order that we may do so will you kindly fill out the blank below, hand it to the preacher as you go out, drop it in the box by the door or just leave it on the pew and we will get it. This may seem a little thing but it may be the means of making a lonesome heart happy.

To _____
Address _____

Relation: (Mother, Father, Wife, etc.) _____

Your name you wish used: (Son, Daughter, "Tom", etc.) _____

Your full name _____

Present Address _____

An Invitation to Visitors

Carping Officials

(From page 19)

does not justify disparagement on the part of a self-styled, yet obviously incompetent, critic.

So what? There are means by which you can combat this kind of thing and overcome the difficulties which confront you. Cultivate a gracious, genial manner as far as possible, tighten your grip upon the other members of your board, not by complaining about their colleagues, but by conferring with them about the work and discussing your plans with them as individuals. They will value your confidence, and their support will then be more readily given. Then go out of your way to be kindly and courteous to the offenders. We do not mean toadying, fawning, or fussing

over them, but with quiet Christian dignity show "you can take it" without bearing any malice. As Paul put it, "endeavoring to keep the unity of the spirit in the bond of peace."

Then, definitely, you must not allow these worries to dominate your mind. Make allowance for human nature. It is a very complex thing. After all, these are men in the making, and the finished product comes from raw materials. Then develop a sense of humor. Nothing is as funny as folks. Most motion picture comedies are based on that fact. And later on, you will smile at your own foolishness in allowing such men to mar your peace of mind. Keep your chin up. Be true to your ideals and your Lord. Then hold on—and forge ahead!

provided a space for the filling in of the loved one, the address, the relationship, the name the signer wishes used, his full name and also his present address.

These little forms are passed out to all soldiers and other strangers who worship at either the morning or the evening service at the First Presbyterian Church. Especial effort is made to get these forms into the hands of young people who appear as if they might be away from home in some sort of war effort. There are two camps in Laredo and in addition there is something like 300 or more girls who work in the censor's office which is indicative of the importance of this work among the young people.

The first thing Monday morning every week, Mr. Spencer writes to every kinfolk who has been suggested by some visiting soldier or other stranger. A short letter is written telling the person that their son or daughter or husband or whoever it was worshipped at the First Presbyterian Church the day previous, Sunday.

In some instances a soldier fills in another form on a succeeding Sunday in which case Mr. Spencer sends a post card, advising of the second visit to the church. A careful check is kept of the letters written and mailed and the replies received which show that better than eighty per cent have answered and expressed extreme pleasure in knowing that a son or daughter or some loved one had visited the church for worship.

Just how much interest the loved one takes in this can best be gleamed from this little incident that happened a short time ago one Sunday morning. After the service, a man and a woman made their way to the pastor of the church and told him their names. He remembered the names but for the minute couldn't place them. Then the man told his story. He and his wife were parents of the wife of one of the soldiers who is stationed in one of the camps at Laredo, Texas. Their daughter, the soldier's wife had attended the First Presbyterian Church and filled in a blank form indicating her wish that the pastor notify her parents. The parents were from Denver, Colorado, so when they came to Laredo to visit their daughter they lost no time in telling the pastor of the First Presbyterian Church how much they appreciated his interest in their daughter's welfare. This is just one little incident that shows the heartfelt need that this contact is satisfying.

Progressive Community Visitation

Here is a plan to keep in touch with the changing population in your community without exhausting your resources of personnel.

NEAR downtown Cleveland lies a section known as the Near West Side. It is one of the oldest sections of the city but still largely a community of homes. Home ownership percentage is high. The ministers' association of this section in cooperation with the Cleveland Church Federation and the Home Missions Council employed H. Paul Douglass and Don F. Pielstick to make a sample survey of the community to better acquaint the churches with their tasks.

A thirty-page mimeographed report of the survey has been made available. No feature of it is of more interest to the church at large than the section which recommends that the churches undertake a progressive visitation effort.*

This plan involves the visitation of one city block at a time. This is a much more simple matter than undertaking to visit the entire area. In addition it gives the individual church an opportunity to assimilate the results of the small area surveyed before going on to the next one. It dissipates the objection often times raised that churches do not use the results of the survey.

The balance of this article is taken from the report mentioned with some slight editorial changes to make the material intelligible to non-Clevelanders who may read it.

Progressive Visitation

The use of a house by house religious census often has not proved satisfactory. The major problem concerns the best use of the energy of those who are willing to volunteer for such work. House by house data gathering from an entire community has too often demanded all the available energy in the churches. The final follow-up has been slow and canvassers delinquent for weeks and months in turning in cards. The final tabulation and distribution to the churches of the data has often never been finished. Thus valuable information gathered only after many hours of tedious labor lies unused, no one knowing what powers of transformation might have been released if this information had been interpreted and allowed to guide the construction of church programs.

In an effort to correct this difficulty

a program of Progressive Visitation is suggested. The elements are essentially the same but with a slightly varied purpose and method.

The purpose is to acquaint the church with the area it serves in such a way as to reveal those unreached by the church, to discover the phases of human need both physical and spiritual in an experimental program, and to open a pathway for the growth of rapport between the church and the people of its immediate locality—the parish. The self-evident fact that the church program is not without fault is accepted. Therefore, as much emphasis is placed upon the progressive reconstruction of the church program as upon the discovery of the unreached.

The Method

The method to be used can be stated in three simple steps: (a) preparation, (b) outreach, (c) follow-up.

Best results will come if several churches in close proximity (sharing overlapping parishes) undertake this program together. This is not essential but will show the unchurched that in the effort to bring a religious impact upon the community the churches stand together, sharing the same basic ideas. Also, as the visitation and experimentation progresses the sharing of successes and failures is very valuable.

Preparation

Any committee or groups which intends to promote a visitation survey would do well to investigate the publications of the Bureau of Census issued through the Printing Office of the United States government. At small cost maps are available of the particular section to be surveyed. The booklet, *Population and Housing Statistics*, (20c) will be helpful. This may be secured from the printing office at Washington, D. C.

The printing of a leaflet which is to be used by the visitors is the next step

Name _____	Nationality background or cultural heritage _____		
Address _____	_____		
Date of occupying this dwelling _____			
Are you (and family) regularly attending a church? _____			
What Church? _____ Preference _____			
School children			
Name _____	Age _____	Attend Sunday School _____	Where? _____
_____	_____	_____	_____
Wife's occupation _____		Hours of work _____	
Husband's occupation _____		Hours of work _____	
Name of person who called _____ Date _____			

Front of Card

Name of church to whom responsibility is assigned: _____				
Record of follow-up:				
Name of visitor	Date	Response	Remarks	
_____	_____	_____	_____	
_____	_____	_____	_____	
_____	_____	_____	_____	
_____	_____	_____	_____	

Back of Card

The card, front and back of which is shown above, is recommended by Dr. Douglass. To help churches which may wish to secure this card for survey work we have had some made up, 3" x 5" in size. They are available at \$1.10 for the first hundred, \$1.00 per hundred for additional hundreds. Postage prepaid when remittance accompanies the order.

*This complete report is available through the Cleveland Church Federation, Hippodrome Building, Cleveland, Ohio, for fifty cents per copy.

of preparation. It may carry the following items: (a) a statement that the churches join together to continue their historic work of bringing to the people the message of righteousness, faith and comfort, (b) a word of welcome and invitation, (c) an announcement of the churches and their services with the pastors names.

The pastor and a small group of his people must be thoroughly consecrated to the task to assure a favorable response. They go to share the strength and the joy of their faith. Their going is assured of success because of the greatness and power of him in whose name they go, because of the purity and honesty of their intention to own these people as their friends, and because the warmth of Christian friendship and the power of Christian fellowship can change people.

A word about bringing strangers into the service of worship. Persons must learn to worship. Often those who come to the church for the first time find little in a service of worship. This is not because of the service, although we all feel their imperfection, but rather because the individual has not learned to worship. Therefore, it is essential to see that what happens before and after the service is the expression of Christian fellowship at its best. The other phases of church activity should not be overlooked. The Christian fellowship has great power in the informal group and many strangers may be prepared for the experience of worship by coming through some other church activity.

As strangers are brought into contact with the church criticisms will arise. These can be very valuable if they are used as resource material from which ideas are drawn for experimentation in building the church program. A church wishing to serve its community should be open to both the criticism of its program and experimentation with its program.

The Outreach

With the determination to show a spirit of friendliness and confidence we enter into a program to be tested by months and years of trial. In Progressive Visitation there will be no huge results over any brief period of time. The longer it is worked the more powerful and effective it will become.

Two or three blocks upon which each church will direct its efforts are chosen. The best blocks to be chosen are those nearest to the church. A day is set in which the visitors will make an effort to call upon every family or unattached person in these blocks. By keeping the area small the initial visitation will not be overburdensome. This is very important because of what we expect to do with the information gathered.

In making a call, three points guide

the visitor: (1) An honest effort to show Christian friendliness and to get acquainted. The printed leaflet can be used to open the way for a conversation about the family, its members, characteristics and welfare. Do not be too anxious or ambitious. Give them time to warm up and feel the spirit in which the call is made. (2) Approach the subject of religion and after the information seems to have all been revealed speak to them of what your church is trying to do. Ask if you may fill in the card. Make sure that they understand that the information will be made available to the church they desire. (See form for the card on last page). (3) After filling in the information card, express your own concern for religion and bear witness of what the church and your faith mean to you.

The Follow-up

After the gathering of the information the important work begins.

The record of the first call should be made out in duplicate. The original card should go into a central record file for all of the churches participating. The duplicate cards are given to the church to whom responsibility has been assigned.

The assigning of responsibility should follow as closely as possible the former religious connections and the nationality and cultural background. The church then starts the actual process of bringing these people into the fellowship of the church. By the information on the face of the card it can be determined who should undertake the first follow-up. Perhaps the pastor wishes to go first representing the church as a whole. After his visit he enters the record on the back of the card and also on the duplicate copy in his file. He then gives the card to a Sunday School teacher who instructs a class for the age group of one of the children in the home, or to the Men's Club, or Ladies Group, etc. Each one records the visit on the back of the card. Thus an accumulation of knowledge about the family is built up and guides the next person to call.

This system brings this strange family into a progressive knowledge of the church and gives them a speaking acquaintance with more than one person in the church. All of which helps them to feel at home.

Careful attention should be given to methods showing that it is a friendly church. This visitor has on the card the information as to who called, when and the response received. By calling the former visitors by name and referring to other members of the family, or by referring to some point of common interest revealed in the information, the spirit of concern and friendliness will readily be conveyed.

TWO MINISTERS PREACH ONE SERMON

By Lawrence S. Ashley

The idea of a panel sermon to be preached by two ministers came to us last fall and we were playing with the idea until January 31 when we actually put it into practice. Several themes suggested themselves to us such as prayer, sin, the steps of a Christian and others. Finally we settled on a practical theme in which both of our churches were interested. The title of the sermon was "Humanity Hungers." The appeal was based on war relief agencies. The writer had the cooperation of John Ward Rose, minister of St. Paul's Methodist Church of this city, in the preparation and delivery of the panel sermon.

The worship service at St. Paul's Church is at 9:30 a. m. and in Central Christian Church the worship hour is 10:30 a. m. so that the sermon was first delivered in the Methodist Church and immediately thereafter in the Christian Church on the same date. A preliminary statement was made in each case of the nature of the discussion and a further statement to the effect that questions from the congregation would be welcomed at the close of the sermon.

The various agencies such as the Y. M. C. A. War Prisoner's Program, Near East Relief, Chinese Relief, American Bible Society and other such war programs formed the background for the discussion. Questions were injected into the panel by each minister to bring out the work and the need for the agencies. An offering was received at the close of the service and it was reported to be quite liberal. A few questions were asked by members of the congregation concerning the agencies.

What are some of the results of a panel discussion? First, it offers a change in method of presenting a cause or a truth. It is possible to use a panel once in a while if for no other reason than that it is a varied way of doing a thing. Second, two heads are better than one in bringing out phases of a great subject. No minister "thinks all the thoughts" by himself but a comrade may present a pearl of great price worth considering. Third, there is an impact made on a community if a cause such as war relief is being presented at the same time by cooperating ministers in a unified manner. Fourth, the two churches represented by these contacts have grown to know one another better and to cooperate more wholeheartedly. The panel sermon has many possibilities. We may use three ministers the next time it is used.



The Preachers Get First Prize

by C. G. Langley*

THE ministerial association of our small city is made up of four Lutherans and one each of Methodist, Presbyterian, Mission Covenant, Episcopalian and Baptist. Our meetings are held at irregular intervals and are extremely informal and not too informative. We seldom broach theological questions because of the differences in our point of view, but usually discuss matters of city-wide concern.

At one such meeting our president, usually addressed as "Mr. Moderator" because he is Presbyterian, interrupted the pleasant banter to present a communication from the County Horticultural Society requesting our churches to enter marching units or floats in the annual flower show parade. Most of the men were not seriously interested

at first; they had enough difficulty finding people who were willing to do the necessary things in their own church programs. Suddenly one member got a bright idea: "Why not prepare a float ourselves and let the people of this town know that we can work together?" The suggestion appealed to the men from the start and ideas and word pictures of what we might do came in rapid succession. The president promptly appointed a committee to draw up a plan to be presented later.

From then on we moved rapidly. We decided to have a float which would be timely and bear a forceful message. On a truck body, against a semi-circular background, we would erect a high cross. Seated at the back of the truck and facing the cross we would have a group of children of as many races as we could find: Negro, Indian, Scandi-

navian, Armenian and American. Its message would be the power of the cross to draw all men together in a world-wide unity.

The materials were not hard to find. A school for boys would loan us the truck; the Episcopalians already had the cross; an undertaker would let us use his artificial greensward, and we would make the background ourselves. A sign painter was engaged to prepare banners for each side of the truck: "The More Excellent Way." The cross was outlined with corrugated paper into which we inserted the stems of 500 poppies from the V. F. W. The center of the cross bore a circle enclosing the Latin Pax, which we outlined with blue bachelor's buttons, with white hydrangea in the spaces between. Thus we had the patriotic colors in keeping with the theme of the parade.

In the early afternoon, however, just an hour or two before parade time, it began to rain. Our work on background of crepe paper, the flags of 15 nations surmounting it, and the corrugated paper cross would be ruined, so we hur-

*Minister, First Presbyterian Church, Red Wing, Minnesota.

riedly phoned a garage down town for permission to bring our truck in for shelter. We had been working on it in the rector's back yard. With the Presbyterian preacher driving the truck and the Episcopal rector running ahead to open barricaded streets on the nearest route to the garage, we made shelter just in time to avoid a downpour. But what a surprise the sedate Episcopaliens who happened to be on the streets had when they saw their dignified rector, hatless and coatless puffing down the street ahead of a rattling old truck bearing the resemblance of nothing they had ever seen before: our unfinished float.

The shower was soon over and we finished our work just in time to take our place in the parade. Certain of the town's practical jokers were on hand to wisecrack at the preachers' efforts but were hushed to silence as the float passed. Men removed their hats in solemn respect not only for the flag but for the message which our display bore; a message of hope for a war-torn world. Our float preached a sermon which was more effective than any or all of us could have delivered. But in addition to that, we had the fun of working together and creating something with the evidence in our own hearts that in spite of our denominational differences, we hold the great verities of the faith in common.

When the parade was over and we were dismantling our creation someone from the judges' stand came up and announced that we had been awarded first prize in the non-professional class. It was only a blue ribbon—small reward for several days work, but our real compensation had already come to us a hundred fold more than we had anticipated.

PREACHING CHRIST

The brilliant young Scotch minister, Thomas Chalmers (1780-1847), first settled at Kilmany, a rural parish. There for seven years his ministry lacked power. But after a sort of homiletical regeneration he began to preach Christ. In the earlier days of his ministry a frank lay friend told him, "I find you aye busy, but come when I may, I never find you at your studies for the Sabbath." This was the reply, "Oh, an hour or two on the Sunday evening is quite enough for that." But after the change of heart in Chalmers, this same friend often found him poring over the open pages of the Bible. "I never come in now, sir, but I find you aye at your Bible." "All too little, John, all too little!" Andrew W. Blackwood in *Preaching from the Bible*; Abingdon-Cokesbury Press.

- THE CHURCH LAWYER -

Liability of Members of Unincorporated Churches

by Arthur L. H. Street

FROM the standpoint of highly solvent officers and members of church societies, incorporation is very desirable. To engage in an unincorporated church enterprise is to assume financial risks that resemble the hazards of a commercial partnership, where each member is potentially liable for all of the debts of the firm, excepting as his associates can be compelled to contribute their respective shares. But a member of an incorporated church is never liable beyond whatever may remain unpaid upon contributions he has agreed to make to the society.

Liabilities of an unincorporated church society were considered by the Pennsylvania Superior Court in the case of *Pyzdrowski v. Tarkowski*, 8 Atl. 2d, 458.

Plaintiff erected a church building for an unincorporated congregation, and sued to collect a balance claimed to be due after the work had been finished and accepted. Named as defendants were the pastor, certain members and "all other members" of the society. Defendants challenged the jurisdiction of the court, pointing out that certain Pennsylvania statutes had exempted the members of unincorporated fraternal orders, etc., from individual liability for debts of their societies.

"But," said the Superior Court, "we are here dealing with a suit against an unincorporated religious society, a church. Such organizations from the early history of Pennsylvania have been viewed in a different light with respect to remedies, whether appearing as plaintiffs or defendants. Corporations were almost unknown to the settlers of the province, but unincorporated congregations for religious worship were frequent. The maintenance of church buildings and parsonages or rectories has been a usual incident to a local unincorporated church organization."

"This action is to recover a balance claimed to be due on a written contract for the erection of a church building, which has been accepted by the church and the same persons who signed the contract on behalf of the congregation are named as defendants."

So, it was decided that the suit should proceed to trial against the pastor, officers and members of the church as defendants.

The court found that it would be premature to pass upon the liability of the members of the church, *as between themselves*, but intimated that that liability would be determined according to rules laid down in an earlier decision of the Pennsylvania Supreme Court, where more than one hundred Masons were sued for money lent to construct a building. Noting a difference between the liability of members of a partnership and members of an unincorporated association, the Supreme Court said in that case:

"Those who engaged in the enterprise are liable for the debts they contracted, and all are included in such liability *who assented to the undertaking, or subsequently ratified it*. Those who participated in the erection of the building, by voting for and advising it, are bound the same as the committee who had it in charge. And so with reference to borrowing money. A member who subsequently approved the erection or borrowing could be held on the ground of ratification of the agent's acts."

CHURCH MANAGEMENT

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FAMILY RATING CARD

The First Friends Meeting of Richmond, Indiana, used Mother's Day last year to distribute a family rating card. This card, printed on two sides, gave the families in the congregation an opportunity to check their church loyalty and cooperation. W. Bruce Hadley is the minister.

EARTHQUAKE EXPERIENCES

The cultivation of calm and quietude, although much needed, can be carried too far. A bishop once wrote, to the rector of a rural parish, that he was planning to visit him soon and was looking forward to a quiet Sunday in his country church. The minister wrote back: "My parish doesn't need a quiet Sunday; it needs an earthquake." There are times when we need earthquake experiences which crack the crust of convention, shatter our flimsy complacencies and shake our plans to their foundations. The Psalmist was voicing this truth when he wrote: "Because they have no changes, therefore they fear not God." Ralph W. Sockman in *Live for Tomorrow*; The Macmillan Company.

WE ARE A CHURCH FAMILY

Self Rating Card

At the beginning of the month decide what the family's goal shall be for each point. When the decision is made, put a check mark in column 1.

At the end of the month thoughtfully go back over each month. Where the goal has been lived up to, put a plus sign in column 2. Where it has not been attained, put a minus sign.

At the bottom, put down the total of plus and minus signs.

Next month try again.

1 2

1. Family devotional life.
 - (a) Daily Bible reading and prayer _____ () ()
 - (b) Grace at meals _____ () ()
 - (c) Systematic giving to support of church _____ () ()
2. Christian living in the home (cooperativeness, reading matter, recreation, etc).
 - (a) _____ () ()
 - (b) _____ () ()
 - (c) _____ () ()
3. Nurture of Christian life through church loyalty.
 - (a) S. S. Attendance
(75 per cent?) _____ () ()

Front of Card

	1	2
(b) Church attendance (75 per cent?)-----	()	()
(c) Active participation in at least one church group-----	()	()
4. Nurture of Christian life through familiarity with the work and pro- gram of the church be- yond the local church.		
(a) Subscription to church paper (The American Friend)-----	()	()
(b) Reading from church book list (at least one book a year?)-----	()	()
(c) Enlistment in some interdenominational project -----	()	()
(d) Financial support of some larger cause -----	()	()
5. Our goals of "plussing" the above minimum.		
(a) -----	()	()
(b) -----	()	()
(c) -----	()	()
Total plus -----	()	()
Total minus -----	()	()

Back of Card

Help Them to Pray

by Eugene Dinsmore Dolloff*

Prayers in a prayer meeting! That is what Dr. Dolloff, pastor of the Baptist Church of West Medford, Massachusetts, suggests in this article. The treatment shows that it is possible to have real prayer meetings in this modern century.

THE midweek service of yesteryears gained its distinctive title—The Prayer Meeting—from the fact that prayer was given chief place. It was the time when those present “battered the gates of heaven with storms of prayer.”

The passing of time has never lessened the value of prayer, since “prayer moves the hand which moves the world.” A weeknight religious gathering with prayer either neglected or forgotten cannot truly be called Christian. The vital midweek gathering of the future will continue to give its rightful place to prayer; however, along with this will go other equally important emphases. Were this statement made fifty years ago, its author would be convicted of heresy in less time than it takes to tell. Prayer? Of course, but not all prayer. There should be appropriate periods set apart for the people to gather for prayer and nothing else, but this can never be the program for an outreaching, midweek, fellowship meeting.

We observe a marked tendency to permit, or force, the pendulum to swing so far in the opposite direction from that of the old order as to relegate prayer to a minimum. We are told repeatedly, with absolute sincerity, that this shift in emphasis has been inevitable by either the inability or unwillingness of people to pray audibly in public gatherings.

Experience covering something over two decades sharply disproves this conclusion. Undoubtedly, it is true that the rank and file of people, even office-holders in the church, are not given to the exercise of voicing prayers in group meetings. This fact must be faced; realism is to be squarely confronted.

But, sympathetic encouragement will stimulate many people not only to pray in public, but to enjoy and be greatly blessed by the practice. This can be accomplished, and in doing this glorious task, the minister makes another notable contribution to the work of the kingdom. Happy is the pastor who

patiently guides his people into the enriching exercise of public prayer.

Probably there is no force which so binds a people together in the bonds of Christian fellowship and loyalty as communal prayer. This is truly “the tie that binds.” Someone has fittingly said, “To pray together, in whatever tongue, is the most tender brotherhood of hope and sympathy that men can contract in life.” Even a fleeting glimpse at the record of the early apostolic church convinces one of the strength and fortitude which came to its members through the continued fellowship of prayer.

Prayer proves a person normal. The heart seeks God as instinctively as a flower turns its face toward the sun. Says James Freeman Clarke, “It is so natural for a man to pray that no theory can prevent him from doing it.” This is true; yet indifference, shyness, fear, or some other element can prevent a person from entering upon public prayer. In a majority of instances, however, these adverse factors can be mastered. Let us always remember that, in encouraging and teaching the people to pray, we are seeking to stimulate one of the deepest instincts of the soul—not creating the capacity. This is a most inspiring truth. Many people have yet to discover the abundance of riches inherent in the continent of prayer—the pastor is privileged to be a revealer. “Prayer is so necessary,” says Fenelon, “and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it whenever he has an opportunity.” Neither should it be forgotten that the faithful practice of private prayer greatly fosters prayer in public.

If memory serves correctly, we are genuinely grateful the old-time “season of prayer” cannot be the vogue in the successful midweek service of the future. We mean no derogation by this statement for, beyond question, many people were greatly blessed by that type of spiritual participation. But to a small boy, it used to seem that the prayers offered had no satisfying

terminal facilities. I wondered when the one praying would say “Amen,” and be through. This reminds us of the preacher who, on a given occasion, was reputed to have prayed on and on. Finally, in an attempt at self-defense, an old deacon shouted, “Amen,” whereupon the pastor said with evident gratitude, “Thank you, Deacon; I couldn’t think of that word, so had to continue praying.”

The spiritual stalwarts of earlier generations surely engaged in long, verbose, repetitious prayers. Few observed the pertinent admonition, “Use not vain repetitions.” The new day demands prayer as imperatively as any previous era, but the type of public prayer must be different. People can be led to pray in public. We offer some practical suggestions for the attainment of that objective.

Let the People Know That You Expect Them to Pray. This is the only logical approach. Never suggest, let alone apologize for, the inability of the people to pray. Those for whom apologies are offered have little chance of success in an endeavor. Confidence stimulates confidence. A majority of those attending the midweek gathering will be professedly Christian, members of the church. This presupposes the practice of private prayer. “We engage to maintain family and secret devotion” is one of the main parts of every church covenant.

Work upon the assumption that among all these folks, who have solemnly convenanted together to continue “secret devotion,” there will be at least a few who will pray in public when opportunity comes. We could cite many striking incidents to prove the validity of the expectation. One of the surest ways to “kill” the prayertime is for the preacher to say apologetically something like this, “We have come to the time of prayer; will those who are able please lead us?” The reaction of inferiority comes instantly—people will remain silent. This is a most unwise psychological approach, for the fact is that every person present can pray. The people can and must be led to believe in themselves. If this procedure is followed, the time will not be far off when a considerate number will have enough faith in themselves to pray in public. “According to your faith be it unto you,” works in this field as in all

*From “It Can Happen Between Sundays,” by Eugene Dinsmore Dolloff. The Judson Press, publisher. Used by special permission.

others. Brief, simple prayers by the preacher will help greatly to this end.

Use Great Prayer Poems. Few agents are more simple or potent. The preacher can read such a poem frequently as the introductory part of the prayer service. If careful search is made through various anthologies, an adequate list of acceptable poems will be found. Typical are, "Awareness," Teicher; "The Larger Prayer," Cheney; "In Thy Presence," Trench; "Two Prayers," Gilman; "God Hears Prayer," Fuller; and "Prayer," Richardson.

Let the pastor study each poem until he is familiar with every aspect of its form and content. The reading is always to be an act of devotion, not an elocutionary performance. Generally the effectiveness will be increased by deliberateness in reading, that the people may take in the message. This will "prime the pump," assist in starting the flow of intelligent prayer.

Included among great prayer poems will be many of the devotional Psalms, such as the following: numbers 19, 23, 27, 51, 91, 103, 116. These can be presented in a variety of ways. The preacher may read alone. The reading may be responsive, antiphonal, or in unison. However, we believe that for the purpose of stimulating audible prayer the best method will be for the minister to read alone.

Use Great Prayer Hymns. People need to be taught the fine art of satisfying prayer through the use of devotional hymns. That the obvious often remains hidden is emphatically true in the field of hymnology. Too frequently hymns are sung in a colorless, mechanical manner, with the great message being missed in part, if not altogether. When this is allowed to occur, a most valuable agency is overlooked.

It is part of the minister's privilege to see that this value is conserved. The people can be taught to pray worshipfully and understandingly by the intelligent use of hymn words. Suppose the pastor explains, "This is a hymn of prayer. The words were penned by one who aspired to seek and find God. Note the words of this first stanza before we start to sing. As we sing let us pray." Special notations can be made regarding some or all of the stanzas. Sometimes it will add to the richness of the hymn to read the words before singing them.

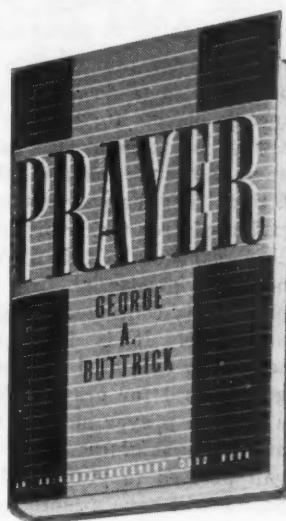
Ask for and Suggest Special Objectives for Prayer. One of the finest ways to maintain the fellowship ideal for this service between Sundays is to have special reasons for prayer definitely named. This is likewise a remarkable stimulant for vocal prayer at the meeting. There is a pronounced

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tendency to generalize in prayer, to expect nothing in particular.

The pastor must see to it that opportunity is made for people to name specific objects for prayer. It will not always be necessary to call people by name although usually this is quite fitting. Let the people, enumerate several needs for which prayer is desired. The response to this invitation may not be vigorous at first but, if the practice is continued, progress will be noticeable. It is interesting to observe how animated are those who suggest a need for prayer. They furnish a definite prayer motive through their own thoughtfulness and concern; they will proceed to pray. Admittedly the pastor will have a more comprehensive knowledge of parish needs than any other person. He is, therefore, in a position to name other objects for which prayer should be made, both in and beyond the parish; these will add further stimulus for audible prayer.

Ask How Many Will Pray Aloud. Have those who respond favorably indicate their willingness by a show of hands. Be definite; tie things down securely; leave nothing to chance. The writer almost unfailingly follows this procedure. Before the prayer period begins, sometimes fully ten minutes before, he will stop the singing in the midst of a hymn, and say, "There must be thirty to forty Philatheas here tonight. How many are there in your group who will offer an audible prayer when opportunity comes? Please indicate by your upraised hand." Some hands will be raised. This interrogation can be continued, "How many members of the men's class? Of the young people's societies?" So on right down the line. Many hands will be lifted. Faithful use of this method for a few months will produce wonderful results. Don't be afraid to ask! The only danger is that after a while there may be too many who indicate their willingness to pray aloud; as important as prayer is, the service cannot be given over entirely to this—a happy proportion must be maintained.

Secure the Signed Promise from Several to Pray. This makes a sure thing certain. It works, and nothing will prevent a hearty response. Let the pastor move around quietly among his officeholders and other devout people. Talk with them not as a group, but as individuals. Secure a promise from each to pray at the weekly meeting. Nor is a verbal promise enough. Have cards printed and then see to it that those promising to pray "sign on the dotted line." This has a positive psychological value which should not be lost. People of honor mean to keep

RELIGIOUS REMARKABLES - - - By Scheel

T. M. REG. U. S. PAT. OFF.

their word, but a signed promise adds greater strength.

The following is the text of a prayer-promise card which the writer used to advantage a few years ago:

That I may more fully "grow in grace,"

That I may be of the largest usefulness and inspiration to my pastor, That I may personally and continuously help to make this year in my church the best it has ever known.

I PROMISE

To offer an audible prayer at every Thursday night Glad Service which I shall be able to attend.

This worked; it will always help. Few things can be simpler; seldom can any plan produce greater results in proportion to the effort involved. Those

who doubt the workability of this idea are challenged to put it to the test. Happy and profitable results are awaiting discovery.

Use Prayer Cards for Prospective Followers of Christ. These are available at reasonable cost at most denominational headquarters. They usually come printed in duplicate, one to be filled out and used by the person "signing up," and the copy to be given to the minister. We have found this agency very useful in producing more audible prayer at the week-night service. As people talk with God concerning certain definite individuals in relation to Christian decision and church membership, they will become more prayerful. Folks who are interested sufficiently in the advancement of the kingdom to keep and use a prayer list will generally be found at the midweek

service. Thus, the more prayer cards in circulation the larger will be the week-night gathering in numbers, and in prayers audibly offered.

Silent Prayer Can Be Made Useful. It is not enough that "we'll all stand one minute in silent prayer as we remember Mr. Blank." The motive behind this action is commendable but we seriously question its practicability. However, periods—not long ones—of silent prayer, with heads bowed and hearts uplifted, can be rich in spiritual blessing. Soft music, particularly that of two or three violins (although the piano can serve to splendid advantage), will enhance the blessing received. The humming of prayer tunes has much to commend it in building up the superstructure of prayer. Here again the pastor is confronted with a wide variety of methods.

Train the Children to Pray. We have reason to believe that the great majority of children are taught to pray by their mothers. This is one of the highest prerogatives of motherhood. We all thank God for sacred memories of our prayer instruction in the school of maternal love. However, even more than this is imperative if children and youth are to engage in public prayer.

This need presents a stirring challenge, one which every church can and must accept. Those who direct the societies for children and youth should teach them to pray in their meetings, help them to overcome the fear of their own voices in group gatherings for worship. This is not difficult, and when accomplished a major contribution will have been made to the larger prayer life of the week-night meeting of the church. This development is normal and should be expected. In *The Glad Service* of the church served by the writer, some of the richest and most stimulating prayers are those of boys and girls in their early teens. "Train up a child in the way he should go: and when he is old, he will not depart from it." Better to spend added time with children than to devote so much effort on adults—for the most part the habits of the latter are firmly fixed.

Provide Frequent Meetings for Prayer. We have alluded to this need—it is strikingly important. Certainly every church ought to maintain at least one service of this character each Sunday—a time when praying people can come together for prayer. We know a church which sustains a Sunday morning gathering, the first meeting of the day. It is called "The Bowed Heart Time." The attendance is never large, but this lack is compensated for by the earnestness of each prayer.

In that same church another gather-



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Educational Building of the Third Baptist Church, St. Louis, Mo., resulted from three campaigns managed by Pierce, Hedrick and Sherwood for nearly half a million total. "We cannot thank you for all these campaigns have meant to our work," writes Dr. C. Oscar Johnson, pastor.

"It is perfectly clear that we could not have succeeded without you," writes Bishop Raymond J. Wade, Honorary Chairman of the Methodist Ministers' Old Age Retirement Fund of the Detroit Conference. Members of Pierce, Hedrick and Sherwood managed the wartime campaign. Bishop Wade states: "Any group interested in a campaign will do well to seek your services."

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ing solely for prayer is held thirty minutes before the Sunday evening service starts. Conducted in a spacious room on the second floor, it is appropriately called "The Upper Room Gathering." Attendance varies from fifteen to forty. This meeting furnishes a real "lift" for the service which follows immediately.

It will be found practical to hold an "after meeting" following the Sunday night service, or at the close of the Sunday morning worship if that is the only Lord's Day meeting. This should be conducted in another room, preferably one which directly adjoins the sanctuary. By prearrangement, the last note of the organ postlude will be the signal for the first strains of a popular, old hymn, being played in the room where the second service is to be conducted. The song leader will start the singing at once and continue while the people are coming—and they will come! Following the hymns and a chorus or two, have the prayers begin. How the people will pray under these favorable conditions! The meeting is not to be prolonged. Better close when twenty or twenty-five brief prayers have been voiced. It will be found that meetings like these held occasionally will be reflected in the

(Turn to page 33)

"G

he music in
my heart I bore
Long after it was
heard no more."

—WORDSWORTH

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The Fidelity of God

*A Sermon by Hobart D. McKeahan**

PRIOR to all the virtues of the faithfulness of man stands the unsleeping and unwearied faithfulness of God. It is only our conviction that God is faithful which saves from the haunting suspicion that our faith, however profound, may, indeed, be little more than wishful, or even wistful thinking.

Faith is instinctive, but there must be a reason for the instinct. There must be, at the very heart of the universe, that by which human faith is both evoked and sustained. Indeed, the integrity and trustworthiness of the universe is the background of every rewarding adventure of the mind of man. This was true of the Greeks. Despite all the erratic characteristics of the gods, any one who has lived long and intimately enough with the Greek mind to have made the permanent insights of its free intelligence his own, must be all the while aware of the Greek's faith in the integrity of that which is beyond nature. Indeed this insight is to be found as early as the Homeric poems. In the first book of the *Iliad*, for example, one hears the supplications of Thetis in behalf of her hard-pressed son, Achilles. What she asks is not easily granted—even by the son of Kronos—but when Zeus answers her, as only Zeus could answer her, one begins to understand something of the source of all that was finest and best in the life and thought of Hellas. "I will take thought for these things to fulfill them," said Zeus, "No word of mine is revocable nor false nor unfulfilled." And it needs no saying that this idea of the integrity and fidelity of God is the very life blood of both Judaism and Christianity. It is the unifying principle of the Old and New Testaments. It is the major assumption of revealed religion.

When the unknown but highly significant author of the Epistle to the Hebrews was confronted by the spectacle of a considerable number of highly cultivated Jewish Christians showing signs of dissatisfaction with the Church of Christ and, with a kind of nostalgia looking back toward the synagogue from whence they had come out or, as some commentators would have it, looking wistfully into what seemed to be the greener pastures of other congregations, he made his appeal to history and experience. Using all his splendid

resources of biblical learning, literary skill and pastoral devotion, he sought to persuade his readers to remain true to the faith in which they were baptized and to the congregation of which they were members. To this end he called the roll of many of the spiritual heroes of Hebrew history and then demonstrated how, in Christ, all the values and virtues of the old religion are brought to final and perfect completion. Nay more; Christ lives on as the pioneer and perfecter of all true faith.

And so to us, in another day of conflict and confusion, trial and tribulation, as well as to perplexed souls of his own day, he says: "Let us hold fast the confession of our hope without faltering, for he who promised is faithful." God has spoken. God has acted. By his speech and acts he is known for what he is—a Father whose chief characteristic is holy love. He who, through all the believing ages has made promises, is faithful. Human experience has proven the trustworthiness of God. Such was the basis of human faith and commitment at the beginning of the Christian era; it cannot be anything other or less today.

These Conspire Against Faith

Whether a man reads the universe in terms of Ptolemy, Copernicus, or Sir. James Jeans may matter very little, but whether he reads it, and lives according to his reading, in terms of a holy and dependable God matters exceedingly.

To be sure, there are many things which conspire against such faith. A materialistic philosophy conspires against it as, indeed, it does against most of the most priceless values of life. A behavioristic psychology conspires against it as, indeed, it does against the very idea of the free intelligence and moral responsibility of man. And if someone is mentally reminding me that, among the first rate scientists who deal with matter and mind in our day, materialism and behaviorism are long since out of style, I must remind him of two things. First, that multitudes of our contemporary leaders received their basic education in schools and under teachers when these theories were not out of style; and, secondly, that the news that they are out of style does not seem to have reached the attention of many of the men and women who continue to teach the youth of our land.

Moreover, scientific humanism—faith in the unaided genius of man, and in man's ability to save himself without the aid of heaven—gives us little reason to believe in the trustworthiness of God. Indeed, if man is self-sufficient, God is superfluous and there is no valid reason for believing in him at all.

More subtle, but no less dangerous, is a certain rather wide spread tendency to equate God with human ideals. More than one influential university professor is all the while telling his students that God is simply the accumulated idealism of man. But a man cannot place his ultimate faith in human ideals for the very obvious reason that he cannot place his ultimate faith in human beings. And, what is more, as happens again and again, men are cruelly betrayed, not always by low, but sometimes by their very highest ideals.

Questions Raised by War

And yet I suspect that the chief cause of a faltering faith in the faithfulness of God has a different setting altogether. For the ordinary man or woman it emerges out of the dark days and deadly wounds of our global war. Week after week I receive letters from all sorts of people, and all sections of the country, and not a few from overseas, and asking what is essentially the same question. "If God is all-good and all-powerful," they ask, "why does he permit this terrible war or the evil which makes it necessary?" Obviously the question is not new. It is immemorial. It is as old as St. Augustine. It is implied in St. Paul's description of moral evil as "the mystery of iniquity." Its overtones are to be heard in our Lord's cry of dereliction from the cross; and the immortal drama of Job deals with it in its own intimately personal fashion. But in the minds of multitudes beyond our reckoning the question haunts and hurts and stands unanswered. Possibly it stands unanswered because it is unanswerable. At any rate it is hindering faith in the faithfulness of God, and when this foundation goes everything goes with it. Manifestly the Church has no duty more imperative than to deal with this problem in the most vitally adequate fashion possible. Personally I have considerable sympathy with the attitude of Professor Lewis of Magdalen College. In his penetrating volume, *The Screwtape Letters*, Professor Lewis makes the provocative suggestion that theologians should go

*Minister, Abbey Church, Evangelical and Reformed, Huntingdon, Pennsylvania.

to hell and thus study, at first hand, the nature and consequences of evil.

Moreover the church has failed in its mission to remind the world of the forgotten truth of Goethe's *Faust*, namely, that the devil does not come to men and nations with cloven hoofs and repellent demeanor but, rather, he comes with all the amenities of civilization. But, no matter what his looks or livery, the message of Satan to the human soul is always and everywhere the same. It is: Doubt the fidelity of God!

Meanwhile, what am I to say to those who, because of rampant evil, undeserved suffering and war find it difficult, if not impossible, to believe in a faithful God? I venture to make one suggestion. God, we say, created man in his own image. He created man a free moral agent—not wholly free, yet free enough to be a person and not a potato; free enough to be able to say "no" as well as "yes" to his Creator. In so doing God ran the risk of human rebellion, a risk which was and is the sign of God's faith in man. Now ask the question: Could God stop this war? Yes! How soon? Immediately! Then why doesn't he stop it? Is the answer not obvious? God could stop this war by means of his omnipotent power but, to do so, would involve two things utterly impossible to One who is Holy Love. First, it would mean that God had ceased being a righteous Father and had become a dictator; and, secondly, it would mean that man had lost his soul—the perilous dignity of spiritual freedom which makes him man—and, by divine coercion, had become a robot. Both of these consequences are utterly unthinkable. God will not become a dictator. God will not destroy human freedom.

We believe in the faithfulness of God, not as a dictator who rules according to his own good pleasure, but as a holy Father who rules according to his pleasure in the good. This was the faith of Jesus and, from the basis of this faith he made his own appeal: "Let not your heart be troubled," he said, "Ye believe in God, believe also in me."

Somewhere in the biography of Hudson Taylor there is a revealing passage which touches life at this very point. In a letter written to a friend and dated November 18, 1870, Taylor tells this story. He had been reading his New Testament in the original Greek. He was reading the Gospel according to St. Mark when, suddenly and strangely his attention was arrested by a short sentence of three brief words. He turned to his King James edition of the English New Testament and read the familiar words, "Have faith in God," but, in the Greek original there was a thought, an insight, which the author-

ized version had failed to render. For this is how Taylor read it: "Hold to the faithfulness of God." The discovery, he said, lit up many of the dark places of his own thinking. It gave him a big lift. And so it should; for such is the basis of true faith; it is trusting in the faithfulness of God.

All about our world are men and women who have never learned to think of God as righteous love or, to put it differently, in terms of Jesus Christ who is both Savior and Judge. Their thought of God is, however unconsciously, man-centered rather than Christ-centered. Rebecca West's picture of a Slavic nun whom she met on a trip to the Continent is descriptive of countless souls. "She was," said Miss West, "one of those people who seek against all probability an explanation of the universe that is as kind as human kindness."

What is the conclusion of the matter? Simply this. We can trust God because he is like Jesus Christ. We can trust him because he has proven himself trustworthy. Behind everything else—all our dreams and prayers and loves—stands the fidelity of our Father. God has kept and will keep his promise. History and experience bear testimony that no soul has sought for God in vain; that no saint has lived for God in vain; that no martyr has died for God in vain. Because God is omnipotent goodness, limited only by his own holy character, we can trust in the ultimate triumph of light over darkness, truth over error, goodness over evil, and life over death.

LOVE THE ULTIMATE POWER

The authorities that crucified Jesus are today forgotten, and Jesus' reign encircles the earth. Judas died a suicide. Annas was destroyed by a mob a generation later. Caiphas was deposed the following year. Herod died in infamy and exile. Pilate was banished and execrated. Jerusalem endured the bloody horrors of siege. Only Peter, redeemed, is remembered. And Jesus, "towering o'er the wrecks of time," rode with shining clearness over the chaos. History's one really decisive battle was won. Greed, Pride and Worldly Power were rendered bankrupt and impotent. After a lifelong experiment, of which the cross was but the climax, Jesus showed love alone to be permanently solvent. Love alone is the ultimate power. Elmore M. McKee in *What Use Is Religion?*; Charles Scribner's Sons.

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Know Your Constitution

Some Questions for Addresses and Discussions

AS the war months rush by it is becoming increasingly clear that the preservation of constitutional Americanism may be the single greatest post-war domestic issue for our nation. Bureau after bureau has been created by the federal government. The invasion of individual rights which may be necessary during the war period must be discontinued when that war has been won. Many honest, patriotic citizens believe that present government tendencies will make it very, very difficult, indeed, to return to constitutional government.

The best way to secure the continuance of constitutional government is by promoting a wide spread knowledge of what the constitution really is and what it says. To that end we are starting the publication in this issue of a series of questions. Most of them are easily answered by a glance at the document itself.

The page numbers used on the questions refer to a new volume *The Constitution of the United States* by Thomas James Norton. This is an annotated volume of 299 pages. It is being distributed by the Committee for Constitutional Government which has as its head Norman Vincent Peale, minister of Marble Collegiate Church, New York City. It is being made available at cost so low that it can be used as a class book for discussion classes.

We commend it to adult classes and youth groups as a basis of study and discussion. "Know the Constitution," is a patriotic war cry just now. It is a vital theme for churches which have certain rights guaranteed by the constitution.

We suggest that you secure copies of this book and follow the questions which will appear in the next few issues of this publication.

I. ON FORM OR PLAN OF GOVERNMENT

- What is a form or plan of government for—what is it intended to accomplish? (7)
- Where does power to set up a form of government reside? Quote President Monroe on that. (1)
- How did Judge Cooley define a Republican form of government? (166)
- What did the Supreme Court of the United States say on the Republican form of government? (163)
- Of what form is the government of the United States? Of each of the States? (166)
- What did Washington say about our need for an enlightened public opinion? (vi)
- State what nations adopted our Constitution in whole or in part. (ix)
- Give Bryce's definition of a "rigid" Constitution. (ix)
- What is the most remarkable example of that form? (ix)
- How is a rigid Constitution altered or improved? (ix, 170)

II. ON THE SEPARATION OF THE POWERS OF GOVERNMENT

- Give the classical statement of the American theory of the need for the separation of the three inherent powers of government. (x)
- When and where was it written? (x)
- Quote Jefferson on the necessity for putting constitutional chains on the mischievous man in power. (viii)
- Did the writers of the Constitution fear groups and parties in power as well as men? Quote Madison on this. (viii)
- What three grand divisions of National power does the Constitution make? (8, 99, 131)
- Quote President Monroe as to the most important of the three divisions. (8)
- What did Hamilton say on the relative power of the three Departments of the National Government? (137)
- What powers were reserved by the People to themselves? (225)
- What powers did the States withhold from the National Government and what did the Supreme Court say respecting those reserved powers? (226-227)
- What demand was made for a Bill of Rights against the National Government, and why? (194)

III. ON THE PLACE AND POWER OF THE STATES

- Quote the Supreme Court on the sovereign powers of the States which they possessed before the adoption of the Constitution and with which they did not part by that instrument. (226)
- What sovereign powers of the States were surrendered by them to the Nation? (90, 91, 96)
- What did Jefferson say about home rule by the States and against the eventual transfer of all the offices to Washington? (226)

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- Is it the State or the Nation that has power (known as the police power) "to guard the public morals, the public safety, and the public health, as well as to promote the public convenience and the common good?" (227)
- What protection does the Nation guarantee to the States? (166)

- What contribution of material and thought did the States make to the writers of the Constitution in the Convention at Philadelphia? (x)

IV. ON THE LEGISLATIVE DEPARTMENT (THE CONGRESS)

- Is there any law-making power outside of Congress? Quote words to sustain your answer. (8)

- How does a bill introduced by a member of the Senate or of the House of Representatives become a law? (38)

- How many powers does the Constitution confer on Congress? (43-79)

- What powers are forbidden to Congress by the people in their Constitution? (82-89, 197-226)

- What law is superior to a law enacted by Congress, and when? (176)

V. ON THE EXECUTIVE DEPARTMENT (THE PRESIDENT)

- Is there any executive power outside of the President? Quote words to sustain your answer. (99)

- Has the President power respecting legislation? (38)

- Enumerate the powers conferred by the Constitution on the President? (110-126)

- When may the Vice President succeed the President? (107)

- Quote the Supreme Court on the President's inability to make laws. (129)

- What difference do you find between the oath prescribed in the Constitution for the President and that required from the other officers of the Nation and those of the States? (179-181)

- Quote what Jefferson said on the tyranny which the Executive would exercise in the remote future. (196)

VI. ON THE JUDICIAL DEPARTMENT (THE COURTS)

- Where does the Constitution place the Judicial (law-interpreting) Power? (131)

- Is the Constitution itself a law which it is the duty of the courts to uphold and enforce as they do all other laws? (176) And what officials are bound by oath to support it? (110, 179-181)

- Give the gist of what Hamilton said in the Federalist on the function of the Courts when an inferior law conflicts with a superior law. (130)

- Compare that with what Chief Justice Marshall later said on the same subject. (xv)

- Name the subjects to which the Judicial Power extends and applies. (136-144)

- What incomparable virtue did Professor Dicey of Oxford University find in the system of constitutional courts invented by the founders of our Republic? (180)

- State briefly what the historian John Fiske wrote of the importance of the Judiciary, and of the influence of which it had in the establishment of the Republic. (131)

- What did Hamilton say on the relative powers of the three Departments of the National Government and the necessity of protecting the Judicial Department from attacks by the Legislative Department and the Executive? (137-138)

VII. ON THE BILL OF RIGHTS

- What provisions in the Constitution as originally drawn and submitted to the States for ratification are of the nature of a Bill of Rights? (196)

- On what fears were additional provisions demanded restraining the National Government, and where were the demands expressed? (194)

- What did Jefferson write to Madison on the need for a Bill of Rights? (196)

- Quote the first five words of the Bill of Rights which was added to the original Constitution. (197)

- How many articles in the Bill of Rights, and against what government (National or State) are their prohibitions directed? (227)

- What similar Declarations of Right had the American colonists made against the King and the Parliament of England? (195)

- Had the English people ever made Declaration of Right against the tyrannies of their government at home? (195)

- Name five liberties of the American people protected by the first ten amendments to the Constitution from tyrannical action by the Government of the United States. (197-226)

More Questions Next Month

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Help Them to Pray

(From page 29)

midweek gathering in the prayer time.

Beware of Long Prayers! Long, drawn-out, public prayers—however splendid in phraseology and content—belong to the past. There are some people—perfectly fine in everything but judgment—who seem to feel it necessary to go into minute details about many matters. At the risk of injuring some feelings, these protracted prayers must be checked. This is no easy matter. It is recorded that a certain minister, whose prayer became lengthy in one of D. L. Moody's famous meetings, caused the latter to arise and say to the congregation, "While the brother is finishing his prayer let us unite in singing hymn 149." This measure was heroic but extremely efficient.

The need is not for a few long prayers, but for many brief ones. The pastor must not hesitate to state this fact plainly, yet adroitly. "In the prayer period tonight our time will be limited," the minister can say, "so let us have twenty-five brief prayers. Two or three sentences can make an adequate prayer for this happy occasion. Let us remember that one long prayer will take time from several others—we won't take their time, I'm sure." Usually an announcement of this nature will serve the desired end. Should it fail, more personal and persuasive measures must be used, for, "come wind, come weather," the long prayers are to be curbed. No statement in this book is packed with larger, more practical significance.

Designate Certain People to Start the Prayertime. These are not to be drafted from the platform—this procedure is both unfair and unwise. See your leaders personally and privately. They will readily assent. The most effectual prayertime is that which gets under way quickly and continues without lapse. These goals can be achieved through the exercise of meticulous preparation. Leave nothing to happenstance. Plan your work carefully, and then work your plan vigorously. In the choice of these leaders be sure to select representatives of different age groups. Children and youth will thrill to the challenge.

Always remember that people can be encouraged and helped to pray at these public gatherings. Whatever must be neglected due to the pressure of work upon him, the pastor should never permit this part of his ministry to go unserved. Help people to pray—blessed dividends will surely accrue from the investment.

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Dedicating Victory Gardens

MAY 30th is Rural Life Sunday. It is also, according to the old church calendar, Rogation Sunday. In old England following the services on Sunday the following three days were given for perambulations through the parish. Led by the rector and the church wardens the church moved from lane to land. Announced stops were made for prayer and sermons. The seed and fields were blessed. Meals were held and festivities had a part in the observances.

Rogation days have pretty well passed out even in England. But they are assuming new importance this year with the necessity for Victory gardens. Everywhere men and women are returning to the soil. They will feed themselves that there may be more in our land to feed others.

The contrasting philosophy of Nazism and American democracy is seen in these gardens. The Nazi leaders in Germany announced: "There may be starvation in Europe but it won't be in Germany." Our American president urges that we work to have food to send to others.

Every church can afford to pause for a few minutes in the service of Rogation Sunday, May 30th to say a prayer and give a few words of commendation to those who are making victory gardens. We are giving some worship material which will help in the program. Several of the prayers are centuries old coming from the time when rogation days were observed in England.

A LITANY FOR THE PLANTING

For all generations of tillers of the soil who have found in the mysteries of thy seed daily bread for the world.

WE THANK THEE O GOD.

For the cottars and yeomen of old who crossed the sea to fell in virgin forests thy mighty trees, to plough the resisting native earth and to transform the wilderness into fruitful farms.

WE THANK THEE O GOD.

For pioneer farmers who penetrated the dense forests and builded their homes in solitary places.

WE THANK THEE O GOD.

For rural lands which yield not alone the grains but also the happy days of childhood at the countryside.

WE THANK THEE O GOD.

For these Christian people who seek to cultivate the garden spots in this year of war that there may be food for our own with other to send to the hungry of the world.

WE THANK THEE O GOD.

For all who participate in the effort to combine human resources to drive from the world a destroyer of life and through their efforts to give new life and hope to the destitute.

WE THANK THEE O GOD.

For dream that the day is not far distant when tyranny shall be abolished and implements of war shall be beat into tools of agriculture.

WE THANK THEE O GOD.

SOME PRAYERS OF THE PLANTING

O GRACIOUS Father who openest thine hand and filleth all things living with pleasantness: We beseech thee of thine goodness to hear us who now make our prayers and supplications unto thee. Remember not our sins but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving kindness that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy name, through Christ our Lord. AMEN.

An Old English Collect.

O UR father in heaven, Lord of field and forest, hill and stream, we thank thee for the manifestation of thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are thy good gifts to us. As thou hast made us to have dominion over all the work of thy hands help us, by thy spirit, to enter into our heritage, esteeming it a high calling to be thy husbandmen. Help us to be mindful of thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground has brought forth plentifully and earth hath yielded her increase may we know that thou hast given us our daily bread and give thee thanks. AMEN.

From a service issued by the Home Missions Council

A LMIGHTY God, Lord of heaven and earth: We beseech thee to pour forth thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. AMEN.

An Old English Collect.

A LMIGHTY and merciful God, from whom cometh every good and perfect gift: Bless, we beseech thee, the labours of thy people, and cause the earth to bring forth her fruits abundantly in their season, that we may with grateful hearts give thanks to thee for the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God world without end. AMEN.

An Old English Collect.

PRAYER FOR THE DEDICATION OF A VICTORY GARDEN

A LMIGHTY and everlasting God, our heavenly father, source and giver of all life, creator of the world, give us thy blessing this day as we pledge ourselves to the joy and task of creating food and wealth from the soil. May we use intelligence in planting, cultivating and harvesting. Make us diligent in our efforts and untiring in our industry. May thy rain and sunshine speed the growth of the vegetables and fruits which we husband. Make us ever conscious, our heavenly father that we are stewards of thy bounties and that in growing food for our own tables we are, also, helping to feed the hungry of the world. May our efforts hasten the end of fighting and bring a new era of peace and happiness in Jesus name we pray. AMEN.

Church Gardens

More churches than usual will have gardens of beauty, rest and prayer this year. The following verses have been used in the dedication of such spots. We hope they will prove suggestive to others.

THE LORD GOD PLANTED A GARDEN

The Lord God planted a garden
In the first white days of the world,
And He set there an angel warden
In a garment of light enfurled.

So near to the peace of Heaven,
That the hawk might nest with the wren,
For there in the cool of the even
God walked with the first of men.

And I dream that these garden closes
With their shade and their sun-flecked sod
And their lilies and bowers of roses,
Were laid by the hand of God.

The kiss of the sun for pardon,
The song of the birds for mirth,
One is nearer God's heart in a garden
Than anywhere else on earth.

Dorothy Frances Gurney.

A BALLAD OF THE TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with love and shame,
But the olives they were not blind to
Him;
The little gray leaves were kind to Him;
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him
last,
From under the trees they drew Him
last:
Twas on a tree they slew Him—last
When out of the woods He came.

Sidney Lanier.

A PRAYER

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propped with power,
Make as simple as a flower.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under the shady oak at noon;
Beetle, on his mission bent,
Tarries on that cooling tent.
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way and be their best.

Edwin Markham.

MY GARDEN

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Gerned grot—
The veriest school
Of peace! and yet the fool
Contends that God is not—
Not God! In gardens! When the eve
is cool?
Nay but I have a sign:
'Tis very sure God walks in mine.
Thomas Edward Brown.

VICTORY WITHOUT HATE

The following poem was written by Sergeant Hugh Brodie of the Australian Royal Air Force. Since its publication he has been reported "missing in battle." Perhaps it gives a very intimate picture of the deeper thoughts of a soldier's thought.

Almighty and all present Power,
Short is the prayer I make to Thee,
I do not ask in battle hour
For any shield to cover me.

The vast unalterable way,
From which the stars do not depart
May not be turned aside to stay
The bullet flying to my heart.

I ask no help to strike my foe,
I seek no petty victory here,
The enemy I hate, I know,
To Thee is also dear.

But this I pray, be at my side
When death is drawing through the
sky.
Almighty God who also died
Teach me the way that I should die.

THE BEAUTY OF THE AGED

Their faces have the beauty
Of candlelighted hours,
That are sweet with muted music
And the scent of full-blown flowers.
They have the peace and wisdom
One finds when gardens lie,
In mystical contentment,
Beneath the sunset sky.
They hold such faith and promise
As one seeks and leans upon,
And all the shining glory
Of hymns at early dawn!

Eleanor Gerrard.

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Every minister will welcome this rich anthology. It brings together the best prayers of Christendom that voice the spiritual needs of a people during days of wartime stress. Among the familiar prayers used, by all denominations, there are gems by Martineau, Jowett and Orchard. The prayers are grouped under 24 headings, such as: In the Morning, At Eventide, Our Country, Our Men in Service, Our Allies, Our Enemies, Good Courage, Inward Peace, etc. The compiler is Dean of Harvard Divinity School. Practical for every situation.

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The discipline of children can be either constructive or destructive, depending upon the methods employed. Dr. Wieman has written an invaluable book which every church-school teacher, every parent's class leader and every parent who wants to handle discipline properly will want to read. The discussion is not limited to a particular stage of growth in a child's life, but rather to the whole process of his development. Dr. Wieman is also the author of *The Modern Family and the Church* and *The Family Lives Its Religion*.

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The personal problems of everyday men and women constantly confront the minister for solution. In most instances the individual concerned does not need to consult a psychiatrist, but rather does he need the wise and sincere counsel of the minister. Out of twenty years' experience in dealing with such problems comes this book, rich in wisdom, insight and practical usefulness. "A practical approach to mastering personal depression, overcoming handicaps, and making the most of your ability."—*Reader's Digest*.

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This book on Germany does four things which make it unique: (1) Gives a history of the ten-year conflict between Nazi paganism and religion; (2) shows the essential nature of the Nazi Revolution; (3) gives a picture of un-Nazified elements within Germany; (4) presents real facts about the position of religion in Germany today that every minister ought to know and pass on to his church members. The author was pastor of the American Church in Berlin, 1936-1941. \$2.50

Which Way Ahead?

By WALTER RUSSELL BOWIE

That there is much need today for a revitalized interest in the Church cannot be too emphatically stressed. The minister who appreciates this fact will want his Church members to read and discuss this stimulating and challenging book on the Church in the midst of a tottering society, its function in a war-torn world, and how individuals can equip it to do its job. "If only all who love the Church would read it."—Dr. George A. Buttrick.

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Books

The War

The Historic Church and Modern Pacifism by Umphrey Lee. Abingdon-Cokesbury Press. 249 pages. \$2.00.

A valuable book for the present time; this book would have been worth almost its weight in gold for the pre-Pearl Harbor period. In those days ministers and church leaders were floundering in indecision regarding the right of a Christian to participate in war. Many were caught between the historic theologies and the modern liberal pacifism and knew not where to stand.

The defection from the ranks of religious pacifism has been caused largely by emotional pressure; this book will bring comfort to those who have deserted the ranks by providing historic reason and order to their decision. For the author finds little to bring support to the pacifist point of view.

Rightly he separates the old idea of non-resistance from its modern counterpart. The men of the olden times knew that the one way to escape the realities of life was to escape to the monastery or cell. If they lived in a world of fact they accepted the responsibility to maintain order. The modern pacifist has not been on so solid ground. His dream of bringing the kingdom of God into the world led to the idea that war is wrong and would not be found in such a kingdom. Therefore he believed that he should have no part in war. It is tragically non-realistic.

The volume is well documented. The historic references are worth while. The good index makes it easy to check the many items which are discussed.

The conclusion of the volume are well summed up in the author's own words on the last page.

"It has been made clear in this book, I trust, that those who believe it is sometimes better to die than to suffer some ills to befall one's country and one's children, that justice, relative as it always is, must be maintained between nations by force, have an ancient and honorable lineage. There is a multitude of witnesses, not stupid nor unchristian men, who have never glorified war, but who have accepted the necessities of an imperfect world and have not shrunk from the grim burdens of the social order. With them many of us believe that 'if anyone endures or thinks of wars without mental pain, his is a more miserable plight still, for he thinks himself happy because he has lost all feeling.' With them, also, we believe that we must carry on our part of the burden, and that there will be many times when, as judge or as soldier, the Christian must act as it is

meet and right for a Christian to do, 'for human society, which he thinks it is a wickedness to abandon, constrains and compells him to this duty.'

W. H. L.

The Christian Bases of World Order. The Merrick Lectures for 1943. Abingdon-Cokesbury Press. \$2.00.

A lot of water has gone over the dam since the first Delaware Conference (Ohio Wesleyan University) was held. This present volume is the evidence that with the water there has passed a naive, sophomoric type of thinking which seemed to think the world of the future could be shaped with a spirit of good will, a wave of the hand and social liberalism. For here is Christian philosophy based in history, theology and nature. It makes for solid but compensating reading.

The authors, almost without exception, have preferred to discuss basic principles. One exception is Vice President Wallace whose opening address was much publicized but which failed to express the spirit of the conference. No other speaker made the mistake of considering western democracy synonymous with Christianity. The world isn't as simple as he makes it appear. The other papers with their authors are: "God and the World We Live In," by Francis J. McConnell; "The Christian Interpretation of Man," by Willis J. King; "The Christian Interpretation of Nature," by Edgar S. Brightman; "The Spiritual Basis of Democracy," by Umphrey Lee; "Race Issues," by G. Baez-Camargo; "Post-war World Economy," by John B. Condiffe; "The Land and Human Welfare," by Bjarne Braatoy; "Politics and Human Welfare," by Vera Micheles Dean; "The Health of the World Community," by Charles-Edward A. Winslow; "Christianity and Workers of the World," by Carter Goodrich; "Human Character and World Order," by Reinhold Schairer.

On the whole the book does not minimize the problems of the postwar world but believes that in the Christian concept of life is the pattern for an era of peace and good will. At least it points out that there is purpose in history.

W. H. L.

Christian Thought

The Nature and Destiny of Man, A Christian Interpretation — II. Human Destiny by Reinhold Niebuhr. Charles Scribner's Sons. xii and 329 pages. \$2.75.

This book consists of the second half of Professor Niebuhr's Gifford Lectures

delivered at the University of Edinburgh in October 1939. The general point of view is that the Christian faith represents deeper insight into the meaning of life and has greater power for the fulfillment of life than either classicism or modern naturalistic culture.

Modern man is a child of the Renaissance as distinct from the Reformation. The Renaissance was at once more Catholic and more "modern" than the Reformation. In re-assessing the human situation today we must know how to reject what is false and to accept what is true in the Renaissance world-view. This world-view saw human history filled with endless possibilities for good. A more realistic interpretation of life sees human history filled with endless possibilities for good and evil.

The author is of course opposed to any unbridled historical optimism. The trouble with the Reformation was that it was not socially very sensitive. Luther upheld a perfectionist private ethic but that ethic did not demand social justice.

Meaning in history is found in the quest for the truth and the achievement of just and brotherly relations with our fellowmen, or the struggle for social justice. A return to essential Christianity will further these ends.

Professor Niebuhr's "symbolic" interpretation of "last things": the return of Christ, the last judgment, and the resurrection is most helpful.

Wisdom about humanity's destiny is dependent upon a humble recognition of the limits of our knowledge and our power. Our most reliable understanding is the fruit of "grace" in which faith completes our ignorance without pretending to possess its certainties as knowledge; and in which contrition mitigates our pride without destroying our hope.

This is a strong book, perhaps the best the author has written.

H. W. H.

The Plight of Man and the Power of God, by D. Martyn Lloyd-Jones. Abingdon-Cokesbury Press. 120 pages. Price \$1.00.

In the Preface to this little volume the author states his thesis in the words of Cassius, "The fault, dear Brutus, is not in our stars But in ourselves, that we are underlings."

The development of the theme, however, is distinctively Pauline, for each chapter has for its starting-point some verse or verses from the Letter to the Romans. The five lectures which com-

prise the book deal respectively with The Religious History of Mankind, Religion and Morality, The Nature of Sin, The Wrath of God, and The Only Solution.

Some may feel that this book is hopelessly old-fashioned and that it overemphasizes the wrath of God. While one feels that the writer has drawn too sharp a distinction between religion and morality and fails to take adequate account of the approach to God through moral values, a book of this sort should prove a wholesome corrective to much of the popular, milk-and-water philosophy and theology of our time. When the author states that "morality is interested in man's actions rather than in the man himself," that it is "always more interested in man's associations than in man himself," one would like to cite the ethics of Immanuel Kant as Exhibit A to the contrary. However, in spite of occasional extreme statements here and there, this book contains a forceful, persuasive presentation of a thorough-going Pauline theology for such a time as this.

These lectures were given at Free Church College, Edinburgh, Scotland.

J. C. P.

The Meaning of Repentance by William Douglas Chamberlain. The Westminster Press. 238 pages. \$2.00.

The contents of this volume consist of the Smyth Lectures delivered at Columbia Theological Seminary in 1941 by the Professor of New Testament in Louisville Presbyterian Seminary. Dr. Chamberlain has revised all of the lectures as given at Columbia Theological Seminary and has completely rewritten two of them. Hence the volume is a serious attempt to present in not too hasty fashion an old subject with more than ordinary interpretation.

The reviewer must confess that when he saw the title he thought of one more volume on an old subject. What new could be written? These six chapters showed him that something new was written. The conclusions given in this study grew from a first-hand investigation of the materials found in the books of the New Testament. Our author approached the subject—as all good Bible students should—by reading the New Testament and not by finding what others had said about it. Dr. Chamberlain shows that the conclusions of critical scholars find the beginning and the closing of New Testament message with the emphasis upon repentance. Likewise the conservative scholars in their study have concluded that the first and the last emphasis in the New Testament message is repentance.

One of Dr. Chamberlain's contributions is his pointing out that due to wrong translations of the Greek and Hebrew words for "repent" German, French, Spanish, and English Christians had Jesus' challenge presented to them in a mournful if not negative manner. Gloom, the author properly points out, was not the emphasis of Jesus concerning repentance. Gloom may simply be an evidence of unconfessed sin.

The author's first chapter should be read by all who seek to teach the faith of Christianity. While he is showing why we should restudy repentance, it could apply equally to all our words of

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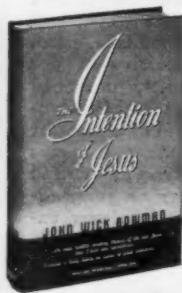
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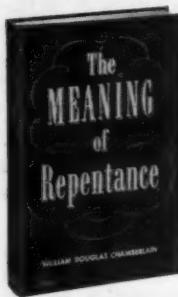
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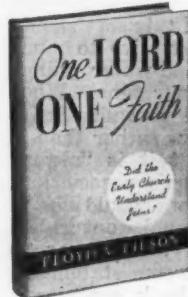
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Christian faith. The reviewer hopes Dr. Chamberlain will take some of our other words such as hope, love and sin and give them the same serious study.

W. L. L.

The Church

Which Way Ahead? by Walter Russell Bowie. Harper & Brothers. 1943. 145 pages.

Many a non-Episcopalian looks forward eagerly to the appearance each year of the Presiding Bishop's Book for Lent. The plan of issuing such a book each year began when the Presiding Bishop was Bishop Perry of Rhode Island. Truly can it be said that while the caliber has varied somewhat there has never been a poor one presented.

This year the Right Reverend Henry St. George Tucker, exercising his responsibility for the selection of an author and for the suggestion of a subject relevant to the needs of the times has been most happy in both selections.

Rev. Dr. Walter Russell Bowie in his three-fold capacity of preacher, writer, and teacher, has long since qualified to give leadership to Christian people in such difficult times as these.

Which way ahead, and ahead to what? To the exposition of this double question Dr. Bowie applies himself. While many thoughtful people are devoting themselves to securing an answer the fact must be recognized that many such people are frankly confused. To such confused souls Dr. Bowie suggests that the one institution to dispel the confusion and to provide the insight

and direction for adequate living is the church. However the church is not some mystical entity provided for man's comfort. The church rightly conceived is the product of the co-operation of man with the forces of God. It is alert and strong only insofar as its constituent members are alert and strong. It therefore behooves every earnest believer to make a study of the contribution which he can make to the church. Let him once truly envisage the function of the church and he will discover implementation for changing the world in which he lives. That is the way ahead; the way of the church as a functioning organization. Let everyone devote himself unstintingly to the task of doing his part to equip the church to meet the needs of the present.

I. G. G.

What the Church Is Doing by Henry Pitt Van Dusen. Charles Scribner's Sons. 194 pages. \$1.00.

This book provides a splendid complement to the book above by Dr. Bowie. It is, as the author points out in part a sequel to his *For the Healing of the Nations: Impressions of Christianity Around the World*, and the material and conclusions of that earlier work are pre-supposed here.

What is the church doing? How often that question is asked today! And what different tempers are revealed in the asking. For from some it comes quizzically, from others falteringly, and from still others sarcastically.

The true answer will not be found

by examining any specific portion of the church, whether it be as the church manifests itself in any one congregation, in any one Communion, or even in any one nation. The only view which can give an adequate answer is a global one. How sad it is that while we are willing to talk in terms of a global war to be fought by global strategy, by armies posted on global frontiers we still too much think of the church in terms of state or nation.

In an attempt to give a global purview Dr. Van Dusen seeks to find the facts to answer this query by examining three spheres: first, the Churches of the European Continent; second, the youngest Christian churches; and, finally, the World Church.

On all these subjects Dr. Van Dusen is a recognized authority and a reliable historian. Through his pre-war travels and connections with those in the occupied countries he speaks almost at first hand of the conditions in the European churches. His book *For the Healing of the Nations*, mentioned above, showed his ability to honestly interpret the missionary churches throughout the world. Yet it is in his third capacity as reporter on the growing movement toward church unity that he is at his best. And with good reason, for not only was he a delegate at the Oxford and Madras conferences, but he is also chairman of the Study Commission of the Universal Christian Council for Life and Work.

Those who want to know what the church, which Dr. Bowie feels to hold

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Under the chapter heading of "What Shall I Preach?" Dr. Booth gives an exceptionally valuable discussion of the immediate aim of preaching. While he recognizes that its range should be wide, he especially stresses the emphasis upon life situation of Dr. Harold W. Roup now of Central Church, Chicago but formerly professor of preaching in the Boston University School of Theology and Andover Newton Theological Seminary. In this connection he says: "The erosive enemies of rich, full living, the fifth columnists in man's spiritual warfare are within. Preaching aimed to free man's basic drives from sabotage, gets down to the deeper layers of common experience. Regardless of sect every man unconsciously seeks a healing theology. People crave physical, mental, and spiritual health. Preach to the need if you would seek a harvest."

Most of the book has to do with methods of preaching to that need in the best possible way. The chapter on "Sermon-Building Technique" is a practical study of problems which the preacher faces in connection with every sermon which he prepares. For example, the discussion of the "introduction" should help many a clerical reader. Another chapter is entitled "Forceful Writing and Attractive Sermons." Naturally there is much to be said concerning the preacher and his use of the mother tongue which cannot be compressed into a single brief chapter, al-

though what is said here is of considerable value.

Dr. Booth, who is minister of The Church of All Souls (Unitarian), Evanston, Ill. has written one of the best homiletical books of recent years. Few readers will agree with all that he says, but it is hard to imagine any who will not be helped by this fresh, clear, vital contribution to homiletical literature.

L. H. C.

God—The Eternal Paradox. Edited by Paul Zeller Strodach. The Muhlenberg Press. 243 pages. \$2.00.

One of the best volumes of sermons dealing with the Lenten and Easter seasons that I have ever read. Presents with dignity and force the great central purpose of Christ. Deals with sin in a very straight-forward fashion, and presents Christ as this world's only hope. Reflects this world's desperate need in this present day and brings the assurance that faith will ultimately triumph over wrong.

Written by eighteen ministers of the United Luthern Church, the sermons are based on the Gospel Lessons used in that denomination, and cover the Sundays preceding and during the Lenten season. There is a sermon for each day of Holy Week and a discussion of the seven words from the cross.

The volume is free from narrow interpretation and is evangelistic in its approach. It is the sort of volume that one will return to again and again, for it is satisfying in its interpretations. Very highly recommended for the Lenten season, as well as for general use.

L. N. L.

Youth

Does Your Child Obey? by Regina Westcott Wieman. Harper & Brothers. 128 pages. Price \$1.25.

This really should be a "must" book for parents and all who are concerned with the problem of securing obedience and cooperation from children and adolescents. Unfortunately the people who most need a book of this sort are often those who refuse to take time for the serious study of parent-child relationships.

After analyzing the meaning and types of obedience and what would happen if "perfect obedience" could always be secured, the author points out that a child is continually obeying some kind of authority and that our task is to discover what this authority is. Dangers such as premature and over-deferred "weaning" from parental authority are to be avoided, and the end of obedience is welcoming the child into a growing "fellowship of wills." There is a helpful chapter listing five conditions under which parents may insist on their way, and then follow chapters dealing with the baby, the pre-school child, and the adventive period, the last being defined as the period from the beginning of school until puberty. The last chapter is entitled, "Should We Expect the Adolescent Boy and Girl to Obey?"

The emphasis on growth, interaction, and creativity which is characteristic of the writings of Mrs. Wieman and her husband, Dr. Henry N. Wieman, is also apparent in this book, but the ma-



terial is presented in a highly practical and readable form.

One wishes that more attention had been given to the problems of adolescence and also to the problem of punishments. But all in all, this is an excellent, lucid, down-to-earth discussion of a knotty problem in human relationships.

J. C. P.

The Marks of Jesus and nine other Children's Sermons by Raymond Calkins. Whittemore Associates Inc. 107 pages. Price 65 cents.

One wishes that Dr. Calkins had expanded this little book into a larger volume of children's sermons, as these addresses are far above average in quality and suggestiveness. The author's style is simple, direct and conversational, and one which young ministers would do well to study with care. While these discourses are somewhat longer than those some of us attempt to deliver to our junior congregations the material and style are such to sustain interest. This book contains sermons appropriate for Thanksgiving, Christmas and Easter, as well as addresses that may be used at any season. Perhaps the most beautiful of these talks is one on "Consider the Lilies." A sermon on Honesty is the best your reviewer has seen on that subject.

The author is Pastor Emeritus of First Congregational Church, Cambridge, Mass., and is the author of many books. Apparently this is his first book of children's sermons. It is hoped that more will follow.

J. C. P.

Various Topics

Successful Church Publicity by Carl F. H. Henry. Zondervan Publishing House. 226 pages. \$2.00.

The author who is the instructor in religious journalism at the Northern Baptist Theological Seminary and Wheaton College here puts much of his studies and research in book form. It is a good book, too. It covers a wide area including tips on local church publicity, publicizing the missionary movement, the technique of religious journalism, use of motion pictures, radio recorders, use of duplicators and other associated themes.

Of particular value is the long chapter which gives the history of religious journalism. In this he has classified the periodicals by circulation which is a splendid thing to do. It is nice to see the number of readers interested in one's favorite religious magazine.

The book has two limitations. One is that it lacks a good index. The second is that in the discussion of religious journalism that the periodicals which are popularly known as preachers' magazines do not get any space. So far as this reviewer is concerned the two things go together for we turned through many pages before we became convinced that no reference was made to *Church Management*. An index would have saved many minutes. Frankly, however, a good index is of much

more value in a book of this nature than the bibliography.

The author is a practical publicity man who has been, for years, active in the promotion of Christian enterprises including "Best Seller Publicity, the Chicago Easter Sunrise Service and other movements. He has tasted publicity action and writes from that experience.

W. H. L.

The Clarks, an American Phenomenon by William D. Mangam. Silver Bow Press. 257 pages. \$2.50.

This book *The Clarks, An American Phenomenon* should be read by everyone who would like a study of the influence of great wealth upon the lives of the individuals who possess it. Candidly presented, factually fortified, without prejudice or feeling the malign influence that easily creeps in the possession of "large money" is portrayed in all its varying aspects. The sociologist should study it, the moralist should welcome it, while every truly religious person will see in it a confirmation of the saying "How hardly shall they that have riches enter into the Kingdom of Heaven."

Mr. Mangam has done a fine piece of work.

E. L. D.

Out Of My Need, Margaret E. Sangster, Wilfred Funk, Inc. 110 pages, no price listed.

Out of her own personal need, Margaret Sangster has written this companionable little book. Jotted down in it are thoughts which are shared by many—"my home, my garden, my mother memories, my reaction to prayer, my brief terrors and my thrilling moments of happiness"—but, thoughts which few could express so adequately.

This little book will prove a delightful tonic at the end of the day—a time when relaxation is welcomed.

M. L. R.

Famous in Their Twenties by Charlotte Hember. Association Press. 128 pages. \$1.50.

This is a book planned by young people, written for them, and tested by them. It contains a sketch about ten people who made headlines before they could vote, struggling with handicaps and becoming famous because they believed it could be done.

These attractively written stories are about those whom you know: Alec Templeton, the blind radio and concert entertainer; Lowell Thomas, radio commentator; Norma Bel Gaddes, the industrial designer; Alice Marble, the tennis star; Samuel Untermeyer, the lawyer and government investigator; the Baker twins, missionaries to the lepers; Leslie Mitchell, the miler champion; Paul Robeson, singer; Margaret Bourke-White, photographer and reporter; Daniel A. Poling, preacher, crusader, editor and Christian youth leader.

Young people will enjoy this book and older people will find it thrilling.

T. B. R.

Religious Books IN THE NEWS

MODERN JAPAN AND SHINTO NATIONALISM

By D. C. HOLTOM • "For sheer insight into the elusive sources of Japanese nationalism and strategy, it would be difficult to find a more forthright exposition. . . . Dr. Holtom's study is a surprising and lucid answer to many questions that Americans are asking today.—*Zions Herald*. \$2.00

NATHANIEL WILLIAM TAYLOR: A Connecticut Liberal

By SIDNEY EARL MEAD • A study of one of the most significant figures in early nineteenth century American Protestantism and, through him, a study of the important religious controversies in the New England of his time. ". . . an admirable portrait of Taylor, and an exceptionally clear exposition of his emendations of 'consistent Calvinisms'."—Charles H. Lyttle, *The Christian Century*. \$2.50

MARCION AND THE NEW TESTAMENT

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memory of her slain defenders. Let no wanton foot tread rudely on such hallowed grounds. Let pleasant paths invite the coming and going of reverent visitors and fond mourners. Let no vandalism or avarice or neglect, no ravages of time, testify to the present or to the coming generations, that we have forgotten as a people the cost of a free and undivided Republic.

If other eyes grow dull, and other hands slack, and other hearts cold in the solemn trust, ours shall keep it well as long as the light and warmth of life remain to us.

Let us, then, at the time appointed, gather around their sacred remains, and garland the passionless mounds above them with the choicest flowers of spring-time; let us raise above them the dear old flag they saved from dishonor; let us in this solemn presence renew our pledges to aid and assist those whom they have left among us, a sacred charge upon a nation's gratitude—the soldier's and sailor's widow and orphan.

II. It is the purpose of the Commander-in-Chief to inaugurate this observance with the hope that it will be kept up from year to year, while a survivor of the war remains to honor the memory of his departed comrades. He earnestly desires the public press to call attention to this order, and lend its friendly aid in bringing it to the notice of comrades in all parts of the country in time for simultaneous compliance herewith.

III. Department Commanders will use every effort to make this order effective.

By order of—

John A. Logan,
Commander-in-Chief.

Official:

Wm. T. Collins, A. A. G.
N. P. Chipman,
Adjutant-General.

MOTHERS OF THE RACE

From out of the past, an army vast
Is ever moving in;
Beneath each heart a hidden spark
Of life is burning dim.
They climb the steep, a vigil keep,
A clearer vision gain,
Abounding grace, courage to face
The valley fraught with pain.

A tribute pay, a prayer today
That they their mission fill;
Ideals that time has made sublime
Full fashioned to Thy will;
Enrich their years through joy and
tears;

Within Thy love embrace;
Supply each need and gently lead
The mothers of the race.

R. B. Halstead.

Decoration Day

THE practice of decorating the graves of soldiers which developed into our Decoration Day started with certain states of the confederacy. Mrs. John A. Logan and her daughter who were visiting in Virginia in March 1868, saw that the graves of the soldiers, both Union and Confederate had been decorated with flowers and flags. Mrs. Logan suggested to her husband who was the Commander-in-Chief of the Grand Army of the Republic that such a custom should be broadened. As a result he issued the proclamation which is given below.

A Decoration Day is observed in most states of the nation but the days are not uniform. In the larger number of states the date is May 30th which this year, also, is Sunday. Memorial Sunday is usually the Sunday before Decoration Day. In some of the southern states an earlier date is observed.

The original order by General Logan may be useful in helping to plan for the day in your community.

Headquarters Grand Army of the Republic,
Adjutant-General's Office, 446
Fourteenth St.,
Washington, D. C.,
May 5, 1868.

General Orders

No. 11

I. The 30th day of May, 1868, is designated for the purpose of strewing with flowers or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion, and whose bodies now lie in almost every city, village, and hamlet churchyard in the land. In this observance no form of ceremony is prescribed, but posts and comrades will in their own way arrange such fitting services and testimonies of respect as circumstances may permit.

We are organized, comrades, as our regulations tell us, for the purpose, among other things, "of preserving and strengthening those kind and fraternal feelings which have bound together the soldiers, sailors, and marines who united to suppress the late rebellion." What can aid more to assure this result than by cherishing tenderly the memory of our heroic dead, who made their breasts a barricade between our country and its foes? Their soldier lives were the reveille of freedom to a race in chains, and their deaths the tattoo of rebellious tyranny in arms. We should guard their graves with sacred vigilance. All that the consecrated wealth and taste of the nation can add to their adornment and security is but a fitting tribute to the

SLIPS OF SPEECH OR MANNER

Auxiliary is sometimes called awg-ZILL-ry, awg-ZILL-uh-ree, and even awg-ZILL-uh-rary. It is to be called awg-ZILL-yuh-ry

Isaiah. The "s" is pronounced as "z"; therefore, it is not eye-SAY-yuh. Good people do say eye-ZI-uh, the second syllable rhyming with sigh, which is permissible, but the better way is to call him

eye-ZAY-yuh

Idea is mispronounced in many ways: EYE-deah, eye-DEAR, EYE-dya. The accent is on the second syllable, the "e" is long:

eye-DEE-uh

Bethphage will be read often in April. Correctly, it must be called

BETH-fa-jee, or

BETH-fayj

Contributions from Readers

From Virginia: Nomination for the word most often mispronounced: often. It is heard as AWF-ten, while correct speech omits the "t," making it AW-f'n.

From Canada, New York, Georgia: The most abominable error: The misuse of "Reverend." Properly used only when a man's initials or given name is also used, or when "Mr." or "Dr." accompanies, and when preceded by "The;" it is not to be used in direct address; a man would never use it with his own name—it means "worthy of reverence;" it is not a title like Doctor or Rabbi; it is, all in all, an unfortunate prefix to a minister's name. A movement to abolish its use for a simpler and more meaningful term, if any is needed at all, is long overdue. In the meantime, don't say "Rev. Jones."

From New York and Wisconsin: Mary is MAY-ry, not MARE-y. Answer: Either is allowed. MAY-ry is better. Slothful is SLOETH-f'l. Answer: That is preferable, but SLAWTH-f'l is second choice.

Pennsylvania: How do you pronounce humble? Answer: Sound the "h" as in human and humid—

HUM-b'l

New York: Simultaneous? Isolate? Decadent? Answer: 1—SY-mull-TAY'-nee-us, 2—SIM-ull-TAY'-nee-us; 1—EYE-soh-layt, 2—ISS-oh-layt; 1—dee-KAY-d'nt, 2—DEK-uh-d'nt. Both pronunciations are acceptable in each case.

Contributions to this column should be sent in care of *Church Management*, or in care of the Presbyterian Church, Montgomery, W. Va.

—AUBREY N. BROWN.

Notes From the Seminaries

While minister's vacation will be curtailed this year many who would feel it unpatriotic to spend weeks in rest will make a point to do some work in one of the many summer courses to be offered in various parts of the country. We have no mandate to speak for the seminaries at large but have been interested in the announcements of our advertisers.

Garrett Biblical Institute of Northwestern University offers two five-week terms during the summer. The first starts June 14; the second July 19. The second five weeks provides courses for those who may wish to accelerate their completion of the course of the B.D. degree. The first five weeks' course has been formulated with the active minister in mind. There are specialized courses for city pastors, rural pastors and student religious leaders. Some of the interesting general courses include "Latin-American Culture and Religious Life," by George P. Howard; "Religion and Personality Adjustment," by Rollo R. May; and "Contemporary European Theology," Nels F. S. Ferre. Expenses are moderate and ministers and workers of various faiths will be welcomed.

Last month's issue carried an advertisement of the summer courses and conferences offered by the Union Theological Seminary, New York City. Since then a most interesting release has reached us regarding a cooperative venture by five seminaries. Colgate-Rochester, Drew, Hartford, Yale and Union will be two six-week terms concluding on August 13. The course has been arranged to help men complete their seminary work to take pastorate or chaplaincies. By taking two years in one of the seminaries and two of the summer courses one may complete the three-year seminary course.

ASK DEDUCTION FOR CHURCH CONTRIBUTIONS

Philadelphia—An amendment to any pay-as-you-go tax bill, to permit regular deductions for contributions to religious and philanthropic causes, was advocated by the United Stewardship Council at its annual meeting here.

Reports to the Council said that while church giving is on the rise, its increase has not kept pace with the growth of national income since 1928. During the past 15 years, the Council was told, national income rose 49 per cent, while in the same period church contributions fell off 31 per cent.

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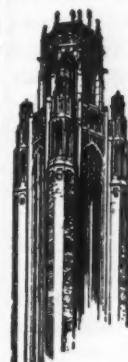


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• THE SERMON SCRAPBOOK •

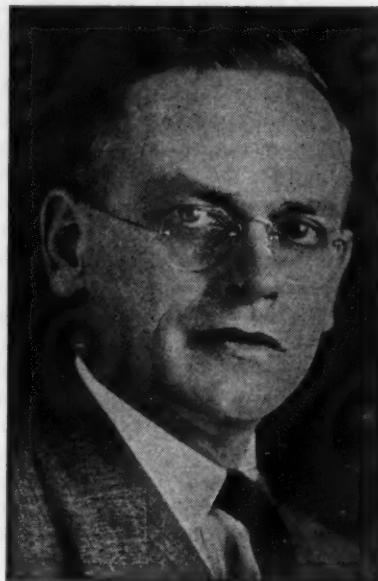
by Paul F. Boller

REMEMBERED BY OUR PRAYERS

Never shall I forget an incident in the very first year of my ministry, when into my study, without knocking, one morning came a stranger. When he came, or how he entered I know not, whether through door or window, or whether he simply appeared. On looking up, there stood this hoary-headed stranger. If he told me his name, it has entirely escaped me. I like to think him a messenger of the Lord. With long silvery beard, he so seemed, as laying his hand upon me, and without preliminary word, he said, "Young man, you are entering upon the greatest of all callings. Be sure you make much of personal and private and secret prayer. Your temptation will be to content yourself with prayer in your pulpit. Make sure you cultivate private and secret prayer." . . . Both preachers and people can best be measured by their delights in prayer and its practice. Wishing, of course, to be remembered as a preacher, I should like best of all to be remembered by my prayers. Alfred H. C. Morse in *A Handful of Nuggets*; Fleming H. Revell Company.

A HEALING MINISTRY

The oppression of an unrelieved conscience is at the root of many ills. A sense of frustration and guilt profoundly affects our physical well-being. Physicians are aware of this, and frequently they call to their aid a psychiatrist. The psychiatrist searches the dim recesses of the patient's mind to discover the root of the trouble. He frequently calls in a minister and the aids of religion to cast the demon out. Some years ago a minister related in my presence the story of a woman who had developed a chronic illness. Her physicians were sure that the root of the disorder was, like Lady Macbeth's, beyond their practice. They called their minister, a discerning and sympathetic man, to their assistance. After many conversations the distraught woman confessed to him that years before she had broken her marriage vow. Her secret guilt had like a canker worm eaten away her buoyancy of spirit and strength of body. With priestly understanding she was led along the way of forgiveness and restored peace. When she found release from her sin her health was restored. Every minister



Paul F. Boller

who is a true priest to his people can relate many similar experiences. I am persuaded that multitudes of those who crowd the waiting rooms of our physicians more sorely need the touch of the divine than any physic. Costen J. Harrell in *The Way of the Transgressor*; Abingdon-Cokesbury Press.

ESSAU: THE MAN WITH NO RELIGION

1. Concerned about things, not about persons.
2. Concerned about himself, not about others.
3. Concerned about his present, not about his future.
4. Concerned about himself, not about God.

—Andrew W. Blackwood in *Preaching from the Bible*; Abingdon-Cokesbury Press.

THE FRUITS OF INTERCESSORY PRAYER

Charles Whiston

1. Your desires for other people will be changed.
2. You will learn the will of God for them.
3. You will find that God takes you and uses you for them.
4. You will learn the essential mean-

ing of the Church—a linking of lives in God.

5. You will go out into the lives of others and so forget yourself.

6. You will find the spirit to criticize, gossip, dislike, hurt transformed into compassion, charity and goodwill.

THE PREACHER'S ORIGINAL COMMISSION

I had a letter not long ago from a stranger. He wrote that he was contemplating entering the ministry, and wished me to tell him what special virtues, if any, a preacher should possess, and what were the liabilities of failure. I wrote him that a preacher should first have a personal Christian experience; secondly, a deep rooted conviction the Lord wished him in the ministry; that having these, he should then cast away all fear of failure, because, though preachers may sometimes be set down in hard places—their people sometimes not only declining to hear them, actually turning against them, persecuting them, even killing them—yet such ought never to affright. They are all in the preacher's original commission. Alfred H. C. Morse in *A Handful of Nuggets*; Fleming H. Revell Co.

THE WAYSIDE PULPIT

A man may be a slave and imagine that he is free.

* * *

Be kind: Every man you meet is fighting a hard battle.

* * *

No good that we do is ever lost.

* * *

No man is so blind as a man who will not see.

* * *

Man is more important than his tools.

THOUGHTS FOR MOTHER'S DAY

Alfred H. C. Morse

The home is a dress rehearsal for heaven.

Mildred Dymond

A little child looking into its mother's eyes and seeing love there, is instantly changed into something better. So it is with us when we look into the inmost depths of our freed selves and find God there and commune with him.

(Turn to next page)

Cooperation in Church Attendance

THE following item which appears in *The Lakewood Post* of Lakewood, Ohio, gives a picture of wartime interchurch cooperation. All the Protestant ministers are cooperating. Citizens are urged to attend the most convenient church but to keep up their financial obligations to the church to which they have pledged. The ministers agree that each minister will pastor his own people and not in any sense call on the visiting families.

That the individual ministers may be kept informed of the church attendance of their own members the churches carry an item in their Sunday calendars regarding the plan and a form for the visitor to sign. The one below is taken from that used by the Lakewood Presbyterian Church, LeRoy Lawther, minister.

INVITE ATTENDANCE AT NEAR CHURCHES

Many of the families of our Lakewood churches are encountering difficulty in maintaining regularity of attendance upon the worship services of their respective churches due to the transportation problem. In view of this fact the Protestant ministers most cordially invite all such families to attend the services of their neighborhood churches, regardless of denomination, for the duration. This implies no obligation for financial support or transfer of membership. The ministers look upon this as an opportunity for practical Christian fellowship.

THE LAKEWOOD MINISTERIAL ASSOCIATION.

If you are a guest in our audience this morning we will greatly appreciate your signing the form which appears below. When it is signed, please place it on the collection plate.

Name _____

Address _____

Member of _____ Church _____

The Sermon Scrapbook

(From page 44)

Thomas Carlyle

I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me that there is nothing solid to rest upon but the faith I learned in my old home, and from my mother's lips.

A PRAYER FOR MOTHER'S DAY

Llewellyn L. Henson

O Thou God of Heaven and earth, Thou Who hast established the home and sanctified it, bless we pray Thee, this our home.

May the homemaker be conscious this day of Thy presence, and may she lean upon Thee for strength and for help.

And may the home-provider be led by Thee as he goes out to his work, and be sustained by Thee as he meets the trials and temptations that beset him, and be returned in health when the work of the day is all over, to this our home and resting place.

May nothing be allowed to mar our home relations, and may each member

of this home be faithful and true.

A MOTHER'S STRENGTH

We in America have our own heroes whose virtues we annually extol. It's quite right. And yet, somehow, I carry around a different notion of the way in which God commonly gets things done! He and James Abbott McNeill Whistler once painted the portrait of a mother, you remember it, sitting there in a long chair and body resting toward the right. You never saw a figure of lonelier helplessness, crying out to the very fibre of manhood in you for protection! And one says it in the same breath, you never saw a figure with a more appalling measure of all there is in human life that's strong: a patience, and a love, and a hope, that won't ever let go! We call it weakness, and for power prefer perhaps Peale's romantic portrait of Washington: God calls it strength, and keeps on sending people like many a man's mother into this work-a-day world of ours to hold it together. Paul Sherer in *Facts That Undergird Life*; Harper & Brothers.

(Turn to next page)

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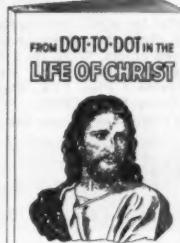
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The Sermon Scrapbook

(From page 45)

A WISE MOTHER

Again and again I find myself recalling a statement made by a mother who had been particularly successful in training her children. When someone asked her how she had retained not only their love but also their confidence and their admiration, she made this discerning reply: "I have always acted toward them as I would toward delicate budded plants, plants which would be injured by the slightest awkward touch. I have never talked to the children, or written letters to them, when I was confused or miserable myself. I have never let them see me at the times when I, their mother, was spiritually bankrupt."

You want to make your hard life easier? Easier for yourself, and easier for the other people in your home? Remember that your powers fluctuate. Remember that as they fluctuate, your problems and difficulties fluctuate in the opposite direction. Then quietly resolve that you will never attempt a hard piece of work with tired hands, or regard as accurate the size of an anxiety seen by tired eyes. James Gordon Gilkey in Sermon in *The Christian Century Pulpit*; The Christian Century Press.

LIVING UPSTAIRS

Gilbert Chesterton once observed that in the house of life many people are content to live in the cellar. Nay more, they seem to assume that the cellar is the only room in the house. Chesterton did not go on to specify just what he meant—nor need he. The cellar suggests something below level, a place dim, if not dark, where small dusty windows admit but little sunlight and, to one living there, permit no clear and far-reaching views. Obviously there are many influences by which, if he is not redeemed from them, a man is apt to be led to live his mental and spiritual life in a cellar.

To become a Christian is to move upstairs. It means thinking and living on a higher plane. It means finding Life's front window and seeing out and up and on. It means seeking and finding those ultimate values of beauty, goodness, truth and sacrificial love which only clean living and high thinking can bestow.

Prayer is the stairs up which we climb from the cellar to life's true living room. By prayer a man reaches up to that point at which the Grace of Christ—Divine Love reaching down—takes hold and lifts and redeems. This day, therefore, I shall begin to "seek those things which are above." Hobart D. McKeehan in *Strength For Service To God and Country*; Edited by N. E. Nygaard; Abingdon-Cokesbury Press.

CHURCHES WITH LARGE CONGREGATIONS

People do not go to church today; they are brought. The only churches that have large congregations are the ones that go after them. One unbearably hot August night when I attended the famous Walnut Street Baptist Church of Louisville, Kentucky, I was surprised to discover that although it was quite early it was difficult to find a seat in the spacious auditorium. There were seats in the gallery, but they were soon filled by the young people, who came in from their various meetings. It was not an unusual congregation for that church. Later I learned that it is not by magic that they have large congregations and a constant stream of accessions to their membership. The minister's son told me that no matter what happened it was his father's practice to conclude his office routine at two o'clock every day and go visiting. He made it a rule to talk with at least two unsaved persons every day. Such a practice cannot fail. No man can do that without enlarging his flock week by week. Sidney W. Powell in *Where Are the People?*; Abingdon-Cokesbury Press.

VICTORY IS HIS!

At the opening service of the conference in Stockholm the assembly sang the great hymn of Luther: "A Mighty Fortress is Our God." Each sang it in his own tongue and yet it was the same tune, the same spirit, the same hymn. The conference adopted it as an ecumenical symbol. The churches in the world meet in this fortress, in God, although they are not yet united. Their strength lies not in their numerical size, not in their denominational tradition, not in their theology nor their organization, not in their good will, but in God alone. They are going through the terrible apprenticeship of how to live in a visible world which they mistrust and oppose and, simultaneously, in that invisible world which is opening to them in the revelation of Jesus Christ and which is the true reality of faith: God's world. Whatever may come—Victory is His! Adolph Keller in *Christian Europe Today*; Harper & Brothers.

CONVERSION IS A FACT

Conversion is a word that has lost cast among church people in recent years. But if it has lost in one group, it has gained in another. When the teachers and preachers began to forsake it, then the psychologists took it up. Conversion is a fact. We may be born anew. We can be born from above

(Turn to next page)

OFFICIAL SERVICE FLAGS

THE types of official service flags which organizations and individuals may display to honor their men and women now serving with the armed forces have just been announced by the War Department in Official Circular Number 85.

The service flags designated for this war, under the ruling, will be virtually the same as those authorized during the last war.

For homes and individuals, the flag will consist of a blue star in a white rectangular field with a red border. To designate a person who has died in service, a gold star of smaller size will be superimposed over the blue star, leaving a border of blue around the gold. The flag may carry one star for each person in service.

For organizations, lodges, churches, business houses and other groups, virtually the same type of flag will be used, in a size appropriate to the place where it is to be hung. The commonly-accepted group service flag used thus far, has employed one blue star for each person in service, and one gold star for each one who has died in service. However, under the war department order, another type of star arrangement may be used on these flags—with one large blue star, and the number of persons in service shown beneath the star in Arabic numerals.

The shades of red, white, and blue in all service flags are to correspond to the shades prescribed for the colors of the United States Flag. The War Department circular declares that display of any type of service flag other than that specifically designated by the government, will be a violation of the law.

A bulletin just issued by one of the nation's largest makers of service flags, The Faircraft Company, Rock Island, Illinois, states that the directive will, fortunately, require no change in most of the flags already being displayed, as virtually all service flags made to date have conformed to the specifications covered under the War Department order.

The Sermon Scrapbook

(From page 46)

or from below. I have seen both kinds, and so have you. Sometime ago I met a girl whom I had known in former years as a beautiful and devoted Christian. She had been a life volunteer. But how she had changed! Her face was different. There was a different look in her eyes. She carried herself in a different fashion. Her very walk had a swagger about it that was all but vulgar. What was the matter? She had become the intimate companion of a scoundrel, and in his fellowship she



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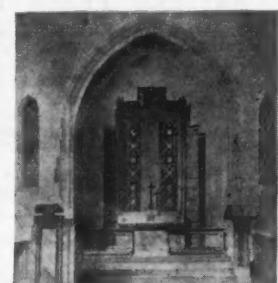
had been reborn, born from below.

But it is our privilege to be born from above. To do this, we must change the master passion of our lives from self to another. We must become Christ-centered instead of self-centered. Clovis G. Chappell in *Sermons from the Miracles*; Cokesbury Press.

PRAYER IS COSTLY

A pastor once said to some of the young people of his congregation: "I want you to spend fifteen minutes every day praying for missions: but beware how you pray, for I warn you that it is a very costly experiment." "Costly!" they asked in surprise. "Aye, costly," he reiterated. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost heavily those who prayed with him. Brainard prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Several students taking refuge from the storm, in a haystack, began to pray the Lord of the harvest to send forth more servants into the harvest, and lo! it has cost our country more than five thousand young men and women, who have, in answer to their prayer, pledged themselves to this work." G. Ray Gordon in *Adventures in Radiant Living*; Round Table Press.

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Brass-Hats in Church

*A Sermon by Lauri J. Anderson**

Keep watch therefore; for you know neither the day nor the hour—Matthew 25:13 (Weymouth).

OUR topic as announced concerns itself with "Brass Hats." But at the very beginning let me make it clear that I do not intend to castigate the military mind. For the term brass-hat, although getting its start in military affairs, is more than a matter of profession. It is practically a universal human aberration.

What is a brass-hat? Well, it is worn by anyone who thinks experience, position and seniority is worth more than intelligence. Anybody can get experience if he but lives long enough, however, not everyone learns from his experience or seniority. A brass-hat is a person who values authority and tradition more than he does imagination and vision. A brass-hat is a man who would rather live in the safety of his heritage than launch out with a new idea. A brass-hat is the man who zealously believes in his right to criticize, rather than in right criticism. He is a man who rolls out on the wrong side of bed, and believes he has a right to make everybody know it and suffer because of it for the rest of the day.

The term itself came into being during the last war and was applied in particular to Field Marshall Haig, who because of the hidebound traditions in his position was adamantly opposed to any innovation. So much so that the greatest modern weapon, the tank, was rejected by him. But brass-hats abound in every sphere of life not only in Army and Navy circles. Our large banks are filled with brass-hats, every great corporation, every law firm, every publisher's house, and even the labor unions have more than their share. You can find a special breed in the universities where partly by accident and partly by design, they have developed a cocksure species of men. Even in the halls of Congress you find brass-hat minds that know no rival except each other. The church, too, has people who wear this type of headgear, but more of that later.

If you want scriptural evidence that the brass-hat is not a new breed of men, let me remind you of some of the classic ones in our Bible. Recall the story of Noah. Here was a man living in a famed river valley who somehow, partly through premonition, partly by

the use of his God-given intelligence, visualized a day when he and his family might need a boat to save their lives. So he got the lumber, the materials, and the workmen with their tools to build a boat for him. You can picture the brass-hats of his day sitting by and deriding him with the futility of it all. Even questioning his sanity, for beginning such an unnecessary project. But the rains did come, the floods did descend from the Euphrates, and Noah must have sailed away to the extreme consternation of those same brass-hats.

Then there was a time in the Old Testament when a new military leader came upon the scene among the Children of Israel. They were trying to take a citadel, the City of Jericho. Joshua came along and gave orders, new orders, insane orders . . . the army was to march completely around the city once each day for six days . . . then on the seventh day they were to make seven 'round trips about the city . . . at the end of the seventh trip, the city would fall, and surrender. Did you ever hear a crazier plan? Neither did the brass-hats of that day. But after the seventh trip on the seventh day, the city did surrender.

Come down into New Testament days. The followers of the resurrected Christ are waiting in the City of Jerusalem for the infusion of heavenly power which their ascended Lord had promised them. It came, and there in a city filled with foreign speaking people from all over the world, the men who had been empowered from on high began to talk "to every man in his own language." The brass-hats stood aloof and said "these men are filled with new wine." "These men are plain drunk." But in spite of them a new era had begun which has not yet ended.

Or go to your early Christian Church. It is made up of men of flesh and blood like we ourselves, and has its share of brass-hats. They go by the book; they go by traditions; and both sources say that only a circumcised man, only a Jew can be a Christian. Then one of them, Peter, goes to a Gentile city, and there eats and fraternizes with the pagans making them Christians. Back in Jerusalem the brass-hats are all in a muddle. They call Peter on the carpet saying: "Thou wentest in to men uncircumcised and didst eat with them!" They howled for a long time, but again a new era had begun for Peter had discarded his metal headpiece.

*Minister, the Evangelical Lutheran Church of the Good Shepherd, Bellaire, New York.

From whom did Jesus' greatest opposition come? Pharisees, Saducees, priests—all men who were bound by authority, law, precedents and codes. Stewing in their own juice they could condone no new departures in a Jesus fresh from Nazareth.

Indicate Lack of Vision

Brass-hats will appear on heads wherever men become self-important, wherever vision has died. For after all a brass-hat is nothing but an absent faith. Where faith is missing, you will inevitably find a brass-hat. The opening verse of the eleventh chapter of Hebrews defines faith in these terms. "Now faith is the substance of things hoped for, the evidence of things not seen." That is something that a brass-hat never has. He never believes in evidence that he has not already seen. He never hopes for things; he must have them in his hands. He is a man in whom faith is missing.

Lincoln Steffens tells us about an incident from his boyhood which bears repetition. An artist was coming to visit at his home. For days the boy was in a state of anticipation wondering what the artist would paint and whether he could watch him. Finally the guest arrived and in due time invited the youngster to go with him on a trip. In the meanwhile, the boy's mind had decided that certainly the artist would paint the most beautiful thing in town, the new capitol building. But much to his disappointment the great man led him to an old river bottom where there was nothing but mud, desolation and dirty old weeds. There he set his easel and painted as the sun lighted his scene. The boy looked at the thing of beauty as it grew on the canvass, and in utter amazement stated that it was beautiful, but untrue.

The artist was a man who knew boys and talked kindly, "Yes, you see baked mud and scrub willows. They are there. But there is also color and light. Each man sees what he likes."

It is always the same—the difference between imagination and the opposite of it. If you lack it you are going to live in the prosaic world of brass. Other artists have known it as did Frederick Remington who once remarked to his friends that he was going west to paint Indians. "But everybody has painted Indians" was their protest. "I have not painted Indians," said Frederick Remington. So he went into the west and became the outstanding portrayer of the American Indian on canvass.

Too often our ecclesiastical institutions are the greatest spawning grounds for brass-hats both in the pew and in the pulpit. Lewis Chrisman relates an incident from his experiences

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in which he tells of a minister who for twenty years had occupied the pulpit of a large and wealthy church. At the end of that time he stated that he had no reason to believe that he had ever said a single word that had offended any of his congregation. As Lewis Chrisman rightly comments, "He has never challenged the petty provincialism of Gopher Prairie or the social smugness of Middletown. He has fitted snugly into a pattern of shoddy thinking and cowardly compromise." That is a brass-hat in a pulpit.

Did you ever stop to think of the complete lack of imagination that most of those responsible for the management of church business flaunt? Take our congregation for an example. It has been here for eighteen years now and too often we are accosted by men and women who belligerently inquire, "Why is it that I who have been here ever since this church started eighteen years ago, should have 'so and so' who only joined three years ago holding office?" or "By what right do all these newcomers tell us old-timers how to run the church we founded?"

Here is another example: this fall we thought because of present conditions it might be good to add to our eleven o'clock Sunday morning service some other hours for worship. So we took a survey of our members and got back but a handful of replies. The most illuminating one came from one of our women: "Why don't you stop 'monkeying' around with things and leave them the way they are. Eleven o'clock is good enough for anybody—it always has been!" Of course, to say the least, she was frank. But her answer indicates the brass-hat mind that most people have even toward hours of church services. It has always been at that hour; it always must be; the hour has become sacrosanct!

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(Turn to page 53)

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The Seven Ages of Woman

A Dramatic Mother—Daughter Presentation

by Mrs. Herbert J. Doran*

ASERIES of seven tableaux representing the seven ages of woman makes a very effective sketch for a Mother and Daughter Banquet, a Mother's Day Program, or other women's meetings.

This sketch is most effective if the stage can be fashioned to resemble an old plush album, the cover of which closes after each tableau, and opens when the next is ready. Otherwise, a pair of small improvised curtains, which adjust readily, may be used. The stage should be small and cozy. If produced in a private home, a bay window, with drawn shades and hidden lights is very effective. Or, a stage may be constructed by the use of two or three screens.

The sketch opens with the reading of a prologue adapted from Shakespeare's *Seven Ages of Man*. The reader stands unobtrusively at one side in

*Mrs. Doran's husband is the minister of the Presbyterian Church, Urbana, Illinois.

front of the stage. After a short pause, while the curtains are still closed, she reads the poem suggested for Tableau One. As she finishes the curtains part, showing the cradle scene. The parting of the curtains is the cue for the soloist to sing the *Cradle Song*. At the close of the song, the curtains fall. The pianist plays softly for a few moments in order to give time for the preparation of the second tableau. Then the reader reads the poem *The Little Girl*, at the close of which, the curtains open for Tableau Two, etc. through the seven tableaux.

This sketch is very simple, but may be very beautiful if the following suggestions are taken into account:

A. The reader should have a pleasant, sympathetic voice, and be thoroughly familiar with her material. For example, the poem fragment entitled "Grandma" is a delicate and airy bit, and calls for a light and gay touch.

B. The characters should be chosen for their fitness for the part. For example, the engaged girl should look like an engaged girl, and not as a mature woman.

C. Unlimited possibilities for beautiful effects lie in the careful selection of costumes. They should all be as lovely as possible.

The whole sketch takes about fifteen minutes.

Prologue

READER:
All the world's a stage,
And all the women in it merely players:
They have their exits and their entrances;
And each one in her time plays many parts,
Her acts being seven ages.

TABLEAU ONE Lullaby

READER:
The golden dreamboat's ready, all her silken sails are spread,
And the breeze is gently blowing to the



THIRTY-FOUR years ago my father and mother, having served the church to the years of retirement, looked for happiness and security for their declining years. They purchased a small farm at Ceres, Pennsylvania (the post office is Ceres, New York), ten miles east of Olean on the Chicago-New York highway.

It is a small farm of 28 fertile acres. Upon it they lavished affection and toil. They knew every foot of the land, were proud of their cows, chickens and other stock. Their crops were recognized because of their quality. In return for their loyalty the farm gave them enjoyment, good health, economic security and added years to their lives.

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gas, electricity, automatic electric air pressure water system with bath; automatic hot water heater. One of the rooms has shelves for a library and study.

The stock barn is new with a motor-driven water pump. The several other buildings are in good condition. There is a miscellaneous amount of good farming equipment.

They have passed from this world and the farm is for sale. The price is modest. Bank financing is available for a portion of the purchase price. There may be a minister-reader of this periodical who would like to find security for his declining years in this way.

If you are one write me.

William H. Leach

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fairy port of Bed,
And the fairy's captain's waiting
while the busy sandman flies
With the silver dust of slumber, closing
every baby's eyes.

Oh, the night is rich with moonlight
and the sea is calm with peace,
And the angels fly to guard you
and the watch shall never cease.
Like the ripple of the water
does the dreamboat's whistle blow,
Only baby ears can catch it
when it comes the time to go,
Only little ones may journey
on so wonderful a ship,
And go drifting off to slumber
with no care to mar the trip.

—Edgar A. Guest.

SOLO: "The Cradle Song"—Brahms.
To be sung as the curtains open.

SCENE: At the conclusion of the poem, the opening of the curtains reveal a bassinet or cradle in the middle of the stage. It will have great appeal if it is attractively decorated with ribbons and bows. The curtains close on the scene at the end of the solo and there should be a brief piano interlude to permit the arrangement of the stage for the second tableau.

TABLEAU TWO

The Little Girl

READER:

God made the little boys for fun,
For rough and tumble times of play;
He made their little legs to run
And race and scamper through the day.
He made them strong for climbing trees
He suited them for horns and drums,
And filled them full of revelries
So they could be their father's chums,
But then He saw that gentle ways
Must also travel from above.
And so, through all our troubled days
He sent us little girls to love.
A world where only men and boys
Made merry would in time grow stale,
And so He shared His heavenly joys
That faith in Him should never fail.
He sent us down a thousand charms,
He decked our ways with golden curls
And laughing eyes and dimpled arms.
He let us have His little girls.

—Edgar A. Guest.

SOLO: "Toyland"—Victor Herbert.

SCENE: At the conclusion of the poem the curtains open, revealing a child with a doll or doll buggy. The little girl should be between 4 and 7 years of age, and should not be afraid to smile and look her prettiest. If desired, a nurse may accompany her and should wear the traditional nursemaid's costume.

TABLEAU THREE

Schoolgirl

READER:

Little Maid-o'-Dreams, with your
Eyes so clear and pure
Gazing where we fain would see
Into far futurity,—
Tell us what you there behold,



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In your visions manifold!
What is on beyond our sight,
Bidding till the morrow's light,
Fairer than we see today,
As our dull eyes only may?

—James Whitcomb Riley,
"Little Maid-O'-Dreams."

(Alternate Poem:)

Graduation

Life is a school
In the fullest sense;
The Teacher's name
Is Experience;
The class learns much
And real progress makes;
She teaches them
From their own mistakes;

Don't cease to learn
If you'd hold your gait;
You start Life's school
When you graduate.

—Anon.

SOLO: "School Days"—Cobb and Edwards.

SCENE: This tableau may be either a school child with books or an older girl in cap and gown with diploma.

TABLEAU FOUR

The Sweethearts

READER:

Dearest, tho' we are divided,
Still together we may meet,
If you'll promise to be guided
By a tender fancy sweet;

Love can bridge the distance weary,
Bring me close again to you,
Brighten every moment dreary,
Till a happy dream comes true.

I'll watch the glow of the sunset,
For I know you'll be watching it too;
I'll count the stars in the heavens,
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And so we'll journey together,
Together the long hours thro'
And I'll know that with me you are
waiting,
Waiting till a sweet dream comes
true.

(Alternate Poem:)

How Do I Love Thee?

How do I love Thee? Let me count the ways.

I love thee to the depth and breadth and height

My soul can reach, when feeling out of sight

For the ends of Being and Ideal Grace.
I love thee to the level of every day's
Most quiet need, by sun and candle-light.

I love thee freely, as men strive for right;

I love thee purely, as they turn from praise.

I love thee with the passion put to use
In my old griefs; and with my childhood's faith.

I love thee with a love I seemed to lose
With my lost saints. I love thee with the breath,

Smiles, tears, of all my life! and if God choose,

I shall but love thee better after death.

—Elizabeth Barrett Browning.

SOLO: "Let Me Call You Sweetheart" or "Drink to Me Only With Thine Eyes."

SCENE: A young woman is seated at a small table or desk writing a letter to a young man whose picture is before her. She pauses occasionally to admire her engagement ring. She should be wearing a becoming fancy afternoon dress, preferably of organdie, dotted swiss, or some other light summery material, and, if becoming, wear a little ornament, flower, or love knot in her hair.

TABLEAU FIVE

The Bride

READER:

Little lady at the altar,
Vowing by God's book and Psalter
To be faithful, fond and true
Unto him who loves but you,
Think not that romance is ended,
That youth's curtain has descended,
And love's pretty play is done;
For it's only just begun.

Marriage, blushing little lady,
Is love's sunny path and shady,
Over which two hearts should wander,
Of each other growing fonder.
Love unites two happy mortals,
Brings them here to wedlock's portals
And then blithely bids them go,
Arm in arm, through weal and woe.

—Edgar A. Guest.

SOLO: "Wedding March" from Lothengrin.

SCENE: This tableau should be as breath-taking as possible when it reveals a beautiful girl in bridal attire. The traditional white dress, veil, and gloves should be worn, and she should carry either a prayer book or a bouquet, preferably the latter. If the veil is long, care should be taken to have it draped fan-like in front of her. A note of suspense may be added to this scene

by having the curtains opened and closed rather slowly at the beginning and conclusion of the solo.

TABLEAU SIX

Mother and Child

READER:

Light and rosy be thy slumbers
Rock'd upon thy mother's breast,
She can lull thee with her humming,
To the cradled heav'n of rest.

In her heart is love revolving,
Like the planets round the moon;
Hopes and pleasures fondly solving,
Keeping every tho't in tune.

O'er thee now her spirit bendeth;
Child of promise, cherished well;
With thine own, her being blendeth,
Holied by affection's spell.

SOLO: "The Little Dustman"—Verse 2.—(Golden Book, P. 96)

SCENE: The Mother-Child scene should be as Madonna-like as possible. The mother should be in attractive negligee seated in a rocker holding a child. If it is difficult to have a child for this tableau, a large doll wrapped in a blanket may be substituted.

TABLEAU SEVEN

Grandma

READER:

Grandma told me all about it,
Told me so I couldn't doubt it,
How she danced, my grandma danced;
—long ago

How she held her pretty head,
How her dainty skirt she spread,
How she slowly leaned and rose—
long ago.

Grandma's hair was bright and sunny,
Dimpled cheeks, too, oh, how funny!
Really quite a pretty girl—long ago.
Bless her! why she wears a cap,
Grandma does, and takes a nap
Every single day: and yet
Grandma danced the minuet—long ago.

—Mary Mapes Dodge,

"The Minuet."

SOLO: "Silver Threads Among the Gold."

SCENE: The final tableau reveals an elderly looking woman seated in a rocker with a bit of handwork in her lap and a dainty cap on her head. She should wear an old-fashioned silk dress with a hand-made Bertha or lace collar, and a pretty lace cap. Her hair should be gray or white and long, if possible. Toward the end of the tableau she should let her handwork drop idly in her lap and close her eyes, whether in sleep or death the audience is left to wonder.

(The End.)

WAR DEPARTMENT TO HOLD SERVICES

Washington, D. C.—In the first instance of its kind, the War Department has arranged for religious services for the 30,000 workers in the giant Pentagon Building during all of Holy Week. Brief daily services will be held by chaplains of the various faiths.

Brass-Hats in Church

(From page 49)

we were consulting architects for plans for a new church, it gradually dawned on most members of the committee that they could look forever without much chance of finding an architect with new ideas for a church building. When you get right down to it there really hasn't been much change in church architecture since the Middle Ages!

However, if you really want samples of brass-hat souls, let's look at ourselves—in the matter of prayer, for example. How many of us have ever tried anything daring or new in our approach to God? If I am not mistaken the great majority of men come before God with the same old wordy and mealy mouthed petitions that men have used for ages. All you have to do is listen to people praying at any of the meetings of our societies to see how drab our prayers have become. The same old words, the same old order—no wonder God very seldom does anything spectacular any more. We don't have the imagination to ask him for something great.

Consider the business of teaching. I once knew a brilliant young pulpiteer who after three years of meteoric peaching in a church suddenly resigned giving as his reason, "I have exhausted the preaching possibilities of the Bible!" How often do we hear of teachers and leaders in church work resigning their responsibilities on the same premise. "I'm taught out, I'm worked out." Perhaps it is a good thing that these brass-hats resign; maybe the church would be better off with a few less "preachers" and a few more prophets in their places. We just hope that those who take up where others resign may have a few more dreams than did some of their predecessors.

Too often we are like Sir Nicholas Grimerack of fiction who swims not in water but spread out upon a table where he thrashes his arms and legs in all directions with the explanation that he loves to swim but hates water. Sometimes we, like him, are afraid to venture into the water. Halford Luccock in his inimitable way has said: "Officials as a group have learned to distrust ideas, except the petrified ones which form the basis of their authority. Ideas already solidified into supporting precedents—yes, by all means! But ideas in horrible, vulgar, squirming aliveness—good Lord, deliver us!"

Our text was taken from that parable of Jesus concerning the ten bridesmaids. The ten of them, you remember, were waiting for a great event. Five had taken their lamps and an extra

THE OPEN DOOR

(Memorial Day)

Brave men, you are not dead,
You've simply gone before,
To show to us the way of life,
Through God's great open door.

The legacy bequeathed,
We hold in sacred trust;
The work you left for us to do,
We'll carry on—we must.

Yours the nobler part,
Ours the lighter work;
Let the task be great or small,
Our duty we'll not shirk.

Brave men, you are not dead,
You've simply gone before,
To show to us the way of life,
Through God's great open door.
Grenville Kleiser.

supply of oil. The other five had taken lamps, but they wouldn't need any extra oil. No one ever did. Those last five wore brass-hats which would have been in style even in our day.

Today, if you are trying to enlist in your country's service you will have to get a birth certificate or some other evidence to prove you are alive! Some people have had a very difficult time proving they are alive. I wonder how many of us can prove we are spiritually alive? Oh, I suppose we can all go up to the attic and dig out a baptism certificate, a confirmation certificate, a marriage certificate, or some other parchment which proves we were either carried into a church once as a child or limped in ourselves as a bride or groom. But how would you go about proving that you were spiritually alert, like the girls who took the extra oil?

About a year ago a young man from our midst was killed at Pearl Harbor because of the brass-hats worn by an admiral and a general. That same day a young sergeant heard the rustle of wings in his detector and hastened to tell his lieutenant who in turn was afraid to put his neck out. All of us in the days that followed cried for blood, court-martials and what not. Yes, but in civilian life we can't court-martial a brass-hat, or take him out and shoot him.

Our government was a bit wiser than we were in dealing with those brass-hats last December. And what I hope today is that we who are so quick to condemn this fault in military men, may not be found fast asleep when our hour of challenge and opportunity descends upon us. Church is a place where men remove their hats—let us take off the invisible ones that are made of brass, "for you know neither the day nor the hour." Amen.



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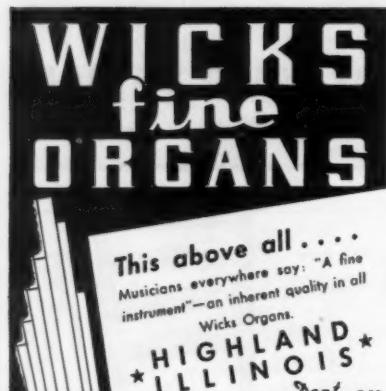
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The Cup of Our Salvation

An Address for a Youth Communion

by Oscar A. Withee*

Throughout the sermon the author held in his hand the "common cup" of an old communion set.

"**M**Y son, unto you is given a cup. Like life, it may contain whatsoever you wish to put into it. The one which I hold has been dedicated to the service of God, but once it was not so; it was a common cup fresh from the hand of a master craftsman. Let it serve you as a reminder that it represents your heart, which like this cup you may fill with whatsoever you wish. But forget not that your body is the creation of a mysterious force of God. As a master-craftsman he has fashioned you wonderfully and with the hope and expectation it may become consecrated to the dwelling place of his spirit. The possibilities of this cup are tremendous. Take care what you put into it. You may put into it that which will eat out your very heart and vitals or you may put into it that which will give abundance of life. It may become a cup of your salvation and everlasting happiness or it may become the cup of your damnation and everlasting misery.

You may fill it with all knowledge and all mystery so its very contents will be turned into gold, but such will never sustain life nor fill your empty and hungry heart. The contents of this cup were meant to be drunk and give health of body, soul and spirit. Take care that it be not filled with mere gold.

You may fill it to the brim with all good works, but the temptation will be great to then set it up upon a shelf and admire it. Take care lest ye be overcome by pride in yourself, for men are quick to forget when your good works stop, and pride or praise of men can never bring comfort when you are forsaken and your heart is heavy. Remember you are living in a world where moth and rust corrupts and all monuments of men are worn away by time. You may have all faith that what you scrape together with your hands and put into this cup will last, but time has a subtle way of doing away with the works of man's hands.

You may fill this cup with faith, and by that I mean to say you may take this cup down and look into it and hope to find it filled in some mys-

terious manner by the Almighty. If you hope someday to find it filled without your effort, you will be disappointed. Let it remain as long as you wish upon the shelf and it will be filled with naught but dust. Each time you look into it, you may hope to find something put there which you once, when you were a child, were told was put in such places by fairies and elves. Now you know better.

You may fill it with all your fancy pleases, for life is full of many pleasant things to enjoy. You may mix life's dregs and its nectar together and hope for some mysterious power to separate them. You will suppose the goodness of God to do this and expect him to separate the elements so that the dregs will settle to the bottom of forgetfulness while the nectar rises to the top. But in reality life works just the opposite. Experience of older hearts and consciences than yours tells us that whatever there be of nectar will settle to the bottom and the dregs remain on top, so that when we would sip of this cup it is in bitterness. When filled with anything that pleases one's fancy, the cup soon becomes full and there is no heart to put in more.

But, my son, there are things which you may put into this cup which will be unto you a joy and comfort forever. With such it never will be entirely filled, never become heavy nor bitter. Remember son, this cup is a symbol of your heart, life, your soul and very being. Long, long ago one called Jesus Christ, taking this cup, said, "This is a new covenant between you and God, a covenant as I have shown." Those who heard him knew what he meant, for they knew his life. He had found God as no man had. He had been loved by both God and man as none had or as any has since. Because countless numbers have filled their cup as he did, they have found what he found, just as he said they would. He has received the world's worship for filling his cup with those things eternally pleasing unto God. His spirit was born anew after leaving the abode of his body and all men since have called him blessed.

I know you are asking what were these precious things with which he

*First Baptist Church, Gardiner, Maine.

filled his cup. We get them from life as it is lived day by day, just as did Jesus. First, he believed in God who is an eternal Father to all men who would seek him as such. On that basis Jesus lived among men and put in that cup constant love to men and constant devotion to his heavenly Father, fearing nothing but to disappoint that love. He put in kindness, trust, patience, forgiveness, faith, hope, meekness, joy, peace, temperance, gentleness, suffering for other's sake, imparting the good news of God's care for and interest in men.

My son, if you find your cup heavy with tarnished gold, if it is full and yet you are forsaken of the warmth of fellowship, human and divine, or if it is empty and you hope it to be filled in some mysterious manner, turn out the gold and all other accumulation of your hands, or dust out the empty cup and bring it to the source of all things good and beautiful, unto God. There acknowledge the error of your ways, for as many as come unto him unto them he gives power to become sons of God and never casts them out. For if we confess our sins, he is just and faithful to forgive them.

My son, believe me, what you feel in your heart when you draw near unto God, that put into your cup. Look unto Jesus Christ for he is the author and finisher of our salvation. All you find in him, put in your cup, for he had the testimony that he pleased God. And all things whatsoever the Father hath given him, he today is able by his Holy Spirit to give you. The fruits of the Spirit are life and joy

and peace. And remember a Christian is one who lives the spirit of Jesus, nothing less, nothing more.

THE CHURCH ENLARGES OUR FELLOWSHIP

The church can further help us by enlarging our fellowship. The interest of most of us is centered in the community in which we live, or in our profession, our class or our country. Without the existence of a universal society like the church, it is difficult to see how we could ever rise above these limitations. Even as it is they are constantly warring against the essential catholicity of the church and trying to cramp it within national or denominational lines. But the attempt is never wholly successful. The hymns we sing and the prayers we pray remind us of our membership in the great company which no man can number. William Adams Brown in *God At Work*; Charles Scribner's Sons.

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The project is promoted by the clergymen of the section as a cooperative affair. Each minister assumes responsibility for the mailing of the letters for a month. The cost is pro-rated. Several churches previously had sent their own invitations but all prefer the cooperative one.

The letter used is given below:

Dear Friends:

The Wednesday Magazine carried the information that you have recently moved into this district.

Moving is a trying experience, and often destroys the things we cherish most. It is particularly destructive to spiritual ties, and such ties when once broken are slow in knitting again. Frequently it happens that people who were active in the community from which they have moved find it hard to make new church connections and to feel at

home in a new parish.

There are many fine churches in this district, which are striving to make this community the very best possible place in which to live. For your convenience there is printed on the back of this letter a list of the churches of the Country Club District.

We write to welcome you to your new home, and to invite you to come to the church of your choice. Please feel free to call upon any one of us if at any time we can be of service to you.

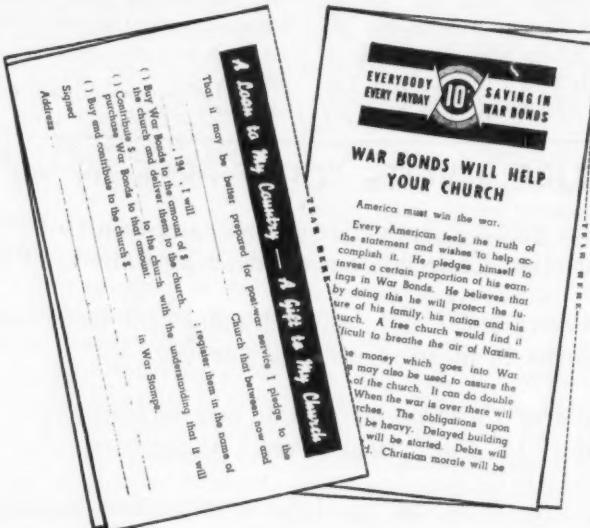
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The Ministers of the Churches of the Country Club District.

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Minister's Vacation Exchange

THE Vacation Exchange looks slim compared to other years. *C'est la Guerre.* But to accommodate those who may wish to effect summer plans in this way we will continue the department through the June issue. Be sure that your item reaches us not later than May 10.

Louisville, Kentucky. Will exchange pulpits and parsonages during July or August with minister in northern Michigan, Wisconsin, Minnesota or along the Gulf coast. Would also consider eastern or southern mountain areas. We are on high and tree-filled Crescent Hill, just four blocks from the great Southern Baptist Seminary. Beautiful setting, ideal for study or sightseeing. If exchange is not possible, will be willing to supply pulpit for use of parsonage. **J. A. Garshaw**, Crescent Hill Christian Church, 2918 English Avenue, Louisville, Kentucky.

Will Supply. In exchange for use of manse from middle of July to middle of August, or all of August, minister of Presbyterian Church of more than 1100 members will be glad to supply your pulpit. **Walter L. Ritter**, 1123 Fourteenth Avenue, Altoona, Pennsylvania.

Will Supply. In exchange for use of parsonage from the middle of July to the end of August—any four Sundays. Also willing that anyone may use parsonage here in exchange. **Stuart A. Parvin**, First Methodist Church, Rolla, North Dakota.

Congregational, Philadelphia. Church in suburb of historic city. Will exchange house and pulpit for a month, preferably August. Victory garden. One service. Honorarium. **L. Reinold Lundeen**, 1110 Kenwyn Street, Philadelphia, Pennsylvania.

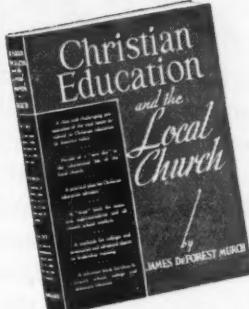
Will Supply. In exchange for use of parsonage will supply church in New England or New York. Young couple, no children. Pay own utilities. August preferred. **A. H. Stainback**, Immanuel Baptist Church, 4260 Hamilton Avenue, Cincinnati, Ohio.

Pulpit and Cabin Available. Any minister interested in living in a fine summer cabin in the very heart of the beautiful Black Hills of South Dakota in return for filling the pulpit of the First Presbyterian Church of Rapid City, any time during July or August (morning service), please write **Rew Walz**, Box 384, Rapid City, South Dakota.

Nashville, Michigan. Methodist. Two-church parish, 150 and forty members respectively. Would like to exchange with some minister within twenty-five miles of Erie, Pennsylvania, for several Sundays during July or August. Modern, comfortable parsonage. Twenty miles from Battle Creek; thirty miles from Lansing. Good fishing within a few miles. Quiet, restful place for summer study. **Kenneth Griswold**, Nashville, Michigan.

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Editorials

(From page 7)

of medicine. From the first year of college the Association of Medical Colleges watches the candidate. He must pass a special aptitude test. He must maintain certain grades. The schools are kept small and there is no intention to permit the country to be flooded with physicians.

Contrast this with the appeals the minister gets to hunt up ministerial candidates. I once heard of one being turned down by one seminary. So there have been such instances. But they are few and far between.

The present ministerial dearth is something to worry about. But we shouldn't worry too much about it. The farsighted churchmen will look beyond the present emergency and plan a program for the post war years. Taking together the reports of enrollments from the seminaries with the assurance that thousands of chaplains will be returning for pastorate no dearth of preachers would seem to be in the offing.

Rogation Days Assume New Importance

THE rogation days had an important place in the church in some of the earlier centuries. Traditionally Rogation Sunday falls on the fifth Sunday following Easter. Then follow three rogational days. On these days there were prayers for the blessing of the seed and various religious and social festivities. Rather dramatic perambulations of the parish were a part of the early English celebrations.

For some years the committee on rural life of the Home Missions Council and the cooperating agencies have been trying to tie the modern Rural Life Sunday with the traditional Rogation Sunday. It has met with some success and many churches, both in the country and the cities have observed the Sunday.

This year the war gives a new emphasis. Victory gardens are in the air. They are not confined to rural sections but city dwellers are participating. It is a natural for an emphasis of the rogation days. This year the Sunday is May 30. Gardens are in the process of the making. What could be better than to offer a brief service of dedication for such gardens?

To the end suggested we are including some worship material on another page. The shrewd minister will dedicate the victory gardens with appropriate prayers and, at the same time, call

attention to the place that the prayers for the planting had in the traditional church.

The Sunday this year is much bigger than Rural Life Sunday. It has a larger appeal which may by its very impetus be carried over to build the appreciation of the planting season in the history of the church.

Get in the Scrap

THIS paper has united with a group of industrial and business papers to urge its readers to turn in every bit of metal scrap that is available for war use. We are conscious that any contribution made by churches will be very small compared with the industrial plants which use heavy machinery and have the accumulation of years. But, at the same time, we are conscious that there is a considerable amount of metal going to waste in the churches of the country.

We have walked through a sufficient number of church basements to know that these hold discarded boiler units, old stoves and furnaces, leaky eaves, pipes of various dimensions and other miscellaneous metal scrap. This scrap sold to a junk dealer will find its way into the national defense program. Your church basement or store room will be a happier place because of its removal. If you make any unusual finds in quantity or any particularly interesting item we would be glad to have information about it.



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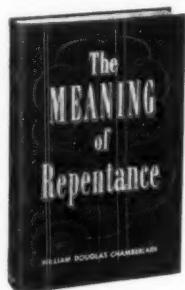
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